

NEW

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OUTLOOK

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**SOCIAL
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EDUCATION
SCIENCE
PHILOSOPHY
RELIGION
ART & BOOKS
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AFFAIRS**

Frontiers Of Science.....	Edmund W. Sinnott	3
Editorial Echoes.....		6
Conviction And Dogmatism.....	Annie Besant	11
"The Indian Heritage".....	Jordi Lermas	15
What Do These Test Explosions Mean?.....	Allan Hunter	18
Man.....	Abul Kalam Azad	22
The Therapy Of Friendship.....	William C. Menninger	24
Quotes Of The Day And Ages.....		36
Never The Same River.....	Ford Lewis	38
The Mysteries At Eleusis.....	Lilian Whiting	44
Editorials—		
Who Is Responsible?.....		48
The Criterion Of Truth.....		50
Mutual Appreciation Of Eastern & Western Cultures....		51
Photographing Radiations.....	Langston Day	54
American Indian Music.....		59
Civil Rights And World Affairs.....	Michael Harrington	60
Weather Vane.....		64
Whooper Conservation.....	C. Edward Graves	66
The Death Penalty.....	Thomas Mott Osborne	68
Foreign Languages.....	Harry Steinhauer	70
The Authoritarian Church Versus		
Spiritual Growth.....	James M. Williams	72
Vinoba & The Land Gift Mission.....	Kamala Dhingra	76
Our Attitude Toward Money.....	Helen Hatch	79
From The Storyteller—		
A Marvel Of Motherhood.....	Percy Leonard	83
Book Reviews.....	Albert Croissant; Joseph M. Kitagawa	91
Poem.....	Arthur Foster	58

Digest
of ideas and ideals

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NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER
FROM THE NAME UNDER WHICH IT IS PROMULGATED."

SEPTEMBER, 1957

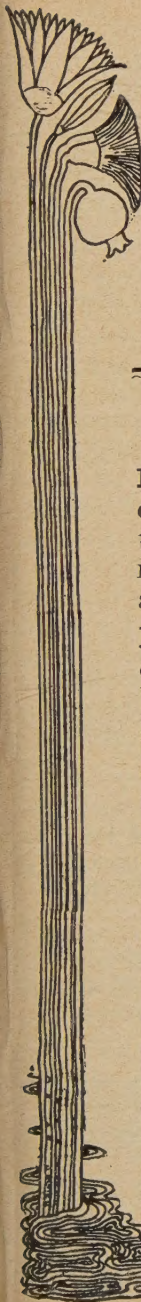
A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man to-day, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom**—an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature**. The latter, he defines as "equivalent to God, natural law, universal order, etc."



With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous, while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fulfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations—

A Brotherhood Of Humanity



"IDEAS RULE THE WORLD"! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.

To insure the balanced growth of our civilization—indeed, its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.

There is no more fertile source of hatred and strife than religious and philosophical differences. When one thinks himself the possessor of absolute truth, it becomes only natural that he should think his neighbor is in the clutches of Error or the Devil.

Noting a similarity of aspiration, purpose, teaching and ethics underlying these various expressions, we can come to realize that all have a common origin and all point to one and the same object—the amelioration of the condition of MAN.

Frontiers Of Science

Edmund W. Sinnott

Dean of the Graduate School, Yale University

The Scientist as "the spiritual descendant of the old explorers" . . . Vast areas of the unknown, from the atomic nucleus to the "exploding universe," where men of science are still adventuring.

MAN AT HIS BEST has always been an adventurer. In olden days the world around him stimulated his curiosity and led him to push out into unknown lands and seas. Great ages have always been ages of exploration. The Greeks were thus adventurers across the Mediterranean. So were Marco Polo and Columbus and the voyagers into the Spanish Main. So were the Cabots and Henry Hudson and Captain Cook and all the others in that great tradition. Whalers setting out from New Bedford sought adventure as well as oil. The pioneers who crossed the Alleghenies into the unexplored West were drawn there not only by the prospect of new land but by the irresistible lure of the unknown. Like Kipling's "Explorer" they sought for something "lost behind the ranges" and waiting to be found. The sense of being surrounded by geographical mystery has always been a tremendous challenge to the best in man and has kept him from becoming satisfied and static.

These days of exploration are practically over now. Almost every sea and island and mountain has been discovered, from the air if not by land, and the last frontier is gone. We often hear of the economic and political importance of frontiers, but their stimulus to the imagination should not be forgotten. With their passing, something precious has gone from the lives of men.

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But there are frontiers still more challenging than geographical ones. The scientist is the spiritual descendant of the old explorers. He pushes out across a wide frontier beyond which lies not an unknown wilderness but an unknown universe, undiscovered territory as full of surprise and adventure as the western ocean or the Indies ever were. It is this, not the practical gains that may come from it, that makes science the fascinating task it is today.

These frontiers of science are vast indeed. Into the great universe



around us we can now look to a distance of many millions of light years. We are beginning to know how stars are born and something about the distribution of the galaxies, but still greater problems press for solution. Is the universe really "exploding"? If it is slowly "running down," as the Second Law of Thermodynamics indicates, what wound it up? There are most interesting speculations today about the problems of cosmogony, and our understanding of the universe, through the fruitful labors of the astronomers and physicists and mathematicians, will doubtless greatly increase as the years pass.

And what of our own atmosphere about the earth, with its troposphere and stratosphere and changing tem-

perature and chemical composition at various levels? And what of the course of eddying disturbances within from which our changing weather comes? There are few more fascinating problems than those concerned with long-range meteorological prediction. With the increasing abundance of data made possible by airplane and radio, progress in it rapidly advances.



Our knowledge of the ultimate character of matter, greatly increased over what it was half a century ago, is still only fragmentary. We know a little about protons and electrons and mesons and neutrons and other "ultimate" particles, but just how an atom is organized or what holds it together still eludes us. Is an electron a particle or a wave or simply a "wave of probabilities"? Can we ever understand matter in any other terms than mathematical ones?

Then there is the frontier of the isotopes, now being produced so abundantly by the great atom smashers and nuclear reactors. Aside from their theoretical importance, they already have proved of great value in biology and medicine and are helping us measure the age of the earth, the temperature of ancient seas and the antiquity of man.

Along the frontier of life, far more complex but ultimately perhaps of

greater significance, exciting things are also taking place. Viruses, intermediate between organisms and protein molecules, focus in themselves many of the problems of biology and chemistry and give us a glimpse of how life itself may have had its origin. Genes, the units of heredity, seem also to be protein molecules, and new knowledge about them from biochemistry and biophysics is teaching us much about the fundamental mechanisms of inheritance and development.

To the old problem of evolution are being applied the new techniques of genetics, cytology, biometry and paleontology so that many of the difficulties which Darwin's theory left are slowly being cleared away.

These are only a few of the frontiers across which scientists are pushing out into the unknown. Antibiotics, cortisone, "sliding" continents, bird migration, the "red shift," gerontology, the genesis of sex, fossil man, photosynthesis, the origin of the planets, cosmic radiation—these and scores of others which will come to the mind of every scientist, show how challenging the future is.

The progress of science, great as it has been over the past century, is surely but just begun. New discoveries open up new fields of work quite

unsuspected before. Every addition to knowledge, said a famous philosopher, brings an addition to ignorance. An understanding of ultimate truth is surely in the far, far distance.

Scientific discoveries, too, are often quite unpredictable. Planned and organized research, directed to a given end, is often highly successful, but frequently some strange maverick of fact may present itself, some curious exception to what was confidently predicted, that many be far more significant than everything else. Thus the astonishing and unexpected result of Michelson and Morley's famous experiment led to the theory of relativity. Serendipity, the happy faculty of finding things one did not set out to seek, is an important trait of every scientist.

All this makes scientific research the exciting adventure that it is. We need not regret too much the passing of the old geographical frontiers, for new and more interesting and important ones lie before us in the sciences. Professor Whitehead once said: "Without adventure, civilization is in full decay." So long as science flourishes, so long as its explorers in field and laboratory are crossing its frontiers into the unknown, there will be plenty of adventure for mankind, for indeed science *is* adventure. —*Think*



Editorial Echoes

LIBERAL EDUCATION OVER-SPECIALIZED

WE HAVE a great reservoir of knowledge in this country, and we are not alone in this; but we do not have much wisdom. We know more about the physics of the universe and the biology of the earthworm than anyone has ever known before and less about their meaning. . . . We have more talk about the return to religion and the need for spiritual things than any age has had before, but we have less real spiritual life than most. We have, in effect, wounded the humanities by applying to their study the vulgarized scientific method. We feel that all things can be treated objectively and that all knowledge and, therefore, all understanding—for we do not make the proper distinction between the two—can be factually proved and exhaustively documented. . . .

Our scientists are brought up in a laboratory with perfunctory and periodic devotions in another classroom to English for Engineers or Literature for Chemists. These students of science are intelligent young men and women; they are devoted to their

study and they work hard at it. They work so hard at it that for quite a time they do not see much of the real world. . . . They emerge in their thirties and forties from the laboratory and peek at the world. They find it beautiful, but bad. They see that it has problems. They apply the scientific method to these problems—they simplify, they isolate, they hypothesize—and they think that they solve problems. Some of them cause a great deal of trouble.

How much better it would be if these budding scientists were made wise from their scientific infancy. How much better it would be if they were cultivated in the humanities and in the social studies. How much better it would be if we helped them learn the meaning of things as well as caused them to learn things. How could this be done better than through a continuous study of the humanities, but not as we have taught them? . . .

We kiln-dry our lumber and we kiln-dry our Ph.D.'s. By the time an eager young man has spent from

three to ten years learning how to be a researcher, he is utterly and forever desiccated. . . . When he proceeds from his thesis to the classroom, he carries with him his triviality, and a whole new generation of students becomes bored with the humanities. . . .

Our role as humanists is to play an active and continuous part in the education of scientists, bankers, statesmen, and even humanists; to help them understand the emotions

and develop their scope, sensitivity, and control; to delineate the powers of the mind without, on the other hand, attributing to the mind powers that belong only to the divinity or, on the other hand, fleeing from reason entirely because it cannot cope with all problems by itself; to develop an understanding of the enormous complexity of life without obsecuring its meaning. —*Barnaby C. Keeney, President Brown University. American Council of Learned Societies Newsletter.*

LIBERAL EDUCATION MUST ABSORB SPECIALIZATION

I FAIL TO SEE how one can examine "liberal education" as it is still commonly conceived in the United States without concluding that it has lost relevance to the problems of our day. . . .

Let me distinguish sharply between the ideals of liberal education and its current practice. These ideals are indigenous to Western civilization; they do not alter with the times. A liberal education is designed to enlighten, to impart a love of knowledge and wisdom. Its essence, according to Whitehead, is an education for thought and for aesthetic appreciation. It purports to deal with human values, with problems that are timeless. . . .

But a liberal education must also be relevant to time and circumstance.

It is an education for cultivated men in every walk of life and it should fit them to perceive and comprehend the great issues of our time, the forces that are shaping our destiny. It is my belief that modern man must take full account of the role of science and technology. . . .

It is inconceivable that we shall continue to understand either ourselves or our relations with one another if educated people remain in their present ignorance of the nature of science.

The need as I see it is not one of replacing the liberal arts by science but rather of restoring a proper balance. The study of science, or let me better say of our physical universe, ought to be undertaken in our liberal arts colleges with the same thorough-

ness and serious purpose that once were devoted to Latin and Greek. . . .

Perhaps I can best convey my thought by recalling to you the character of that classical education that for centuries molded the minds and set the standards of Western men. In medieval times, apart from the learning of scholars, education for the great mass of people was limited and specialized in guilds and trades, and through this specialization it was highly divisive. And yet there were binding forces of a culture that imparted a remarkable degree of homogeneity to all Western society. This inheritance that we call the classical tradition set the modes of thought, provided the language not only of intellectual leaders but of kings and statesmen down into the Nineteenth Century. It was tradition drawing upon the mythologies of antiquity, the philosophies of Greece, and the laws of those very practical Romans. Ultimately the names of real and mythological characters and events were fused into a language of reference and allusion by which educated men communicated with one another. The full sense of Milton or Keats or Shelley appears only in the light of classical learning. Generations of British statesmen spoke and thought

in these terms. A classical education served as the great vehicle of liberal thought.

We in the United States have lost that facility for classical reference derived from an intimate familiarity with the antiquity of Greece and Rome. A common bond and a common language that served educated people for more than 1,000 years has disappeared with the classical tradition. I do not think that we shall soon see it revived.

There is one great, unifying force working in our age, and that is science. We must turn to science for the *lingua franca* of modern men and find in science the vehicle of modern thought. The legends of antiquity have for centuries provided the symbols and structure of ideas. . . . Science is woven through the fabric of modern life and already today is beginning to supply new themes and symbols to art and literature.

Thoroughness and unity of purpose were virtues of a classical education that we might do well to preserve. Perhaps some measure of that thoroughness may be restored through science. —*Julius A. Stratton, Chancellor Massachusetts Institute of Technology. Technology Review.*

VITALITY IN EDUCATION

WITH CHARACTERISTIC foresight, Alfred North Whitehead re-

marked many years ago, at a time when the present rapid growth of

knowledge and the attendant specialization of occupations were only in their early stages, "What we should aim at producing is men who possess both culture and expert knowledge in some special direction. Their expert knowledge will give them the ground to start from, and their culture will lead them as deep as philosophy and as high as art."

The casual observer of academic life might easily conclude that this objective of the full development of the individual, both for work and for the more inclusive activities of citizenship, was a distant and perhaps unreachable goal. . . . Yet a review of the history of higher education during the twentieth century reveals that the liberal arts colleges and the professional schools alike have been moving gradually . . . toward the common objective of more fully educating youth for the dual responsibilities of earning a livelihood and of living an effective life.

A CRISIS IN LEARNING

MODERN MAN possesses a vast and rapidly expanding supply of knowledge. There are many causes for this, including the persistent application of scientific procedures to the whole compass of human experience, the invention of instruments whereby the precision and range of inquiry have been greatly increased, the explosive growth in world population, with a

Education in the professions has clearly exhibited a trend toward the inclusion of more subject matter not directly related to the techniques of practice. . . .

A converse trend has been occurring in liberal arts colleges. Ever since the elective system established the equivalency of subject matter, these institutions have as a group included greater and greater amounts and varieties of vocationally-oriented instruction. . . .

This merging of the liberal and the professional studies is peculiarly American. It accounts in large part for the vitality of our educational system and for the social mobility which Mr. Conant has described as an essential feature of our democratic society. —*Earl J. McGrath, President, University of Kansas City. Association of American Colleges Bulletin.*

corresponding rise in the numbers of workers in every field of inquiry, and the provision of extensive libraries and museums for preserving the accumulated treasures of the past. Furthermore, modern facilities for travel and communication have made available the major part of the whole world's store of knowledge to anyone who wishes to use it. . . .

Not only is knowledge available in abundance, but the requirements of modern life place a premium on mastering it. A highly complex industrial society can endure only if it is cared for by persons of technical competence and social wisdom. The demand for technical mastery has been the basis for specialization in education, through which the requisite ability in a restricted field is developed at the expense of broader understanding. The demand for social wisdom, on the other hand, has been met, in the general education movement, by the complementary

emphasis on breadth of comprehension.

Part of the dilemma of modern man—and of modern education—consists in this simultaneous demand for technical mastery and for liberal understanding. To keep the world machine going, an ever-increasing supply of highly trained experts is imperative. But it is precisely the narrowness of vision resulting from the concentration necessary to produce the experts that may cause that ignorance of the whole which can destroy the delicate balance of the civilized order. —*Philip H. Phenix, Teachers College Record, Columbia.*



MOST TRUE IT IS, as a wise man teaches us, that "Doubt of any sort cannot be removed except by Action." On which ground, too, let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of invaluable service: "Do the Duty which lies nearest thee," which thou knowest to be Duty! Thy second Duty will already have become clearer. —Thomas Carlyle

Conviction And Dogmatism

Annie Besant

NEVER was there an age more prone to confusion of thought than our own. In the rush and hurry of our "progressive civilization" men seem to have no time to think clearly, and they heap together incongruous thoughts and label them hastily, and then work on as though the labelling had been done after conscientious analysis. This superficial and mischievous habit shows itself very clearly among those who are unable to distinguish between the holding of convictions and the desire to dogmatize as to the convictions that should be held by others. And by a quaint but not uncommon turn of fate the very people who proclaim most loudly their detestation and fear of dogma are those who most dogmatically seek to impose their own vagueness of thought upon others as a thing necessary to salvation. "Whosoever will be saved, it is above all things necessary that he hold no belief with conviction and that he speak no belief with definiteness." So runs the modern version of the Athanasian Creed, and alack! I am among those doomed to perish everlastingly, for I not only have convictions and do not scruple to declare them, but I hold that yet

more damnable heresy of thinking that a life which is to be a force for good must believe firmly and speak clearly.

A "conviction" is a proposition held clearly and definitely in the mind, anything of the truth of which we feel sure. On such certainties we build our conduct, we mould our lives. By such certainties men's characters are formed. It is such certainties, and not all the drifting mass of thoughts that pass through our minds, that make us what we are. They are the anchors of the soul. Persons who have no certainties are swayed by every gust of feeling, changed in conduct by every passing phase of thought, swept hither and thither by every streamlet of opinion. Hence the enormous importance of right beliefs, for error in belief will inevitably bear fruit in error of conduct, and the usefulness of our lives will be marred by intellectual mistakes and spiritual blindness.

So also we see that all real science is built on certainties. Only when a fact is definitely established, and its reality becomes a conviction, can it be of value to the world. A man of

science, expounding scientific truths to the people, does not say, "It may be so, think as you like:" he says, "It is so; disregard it at your peril." All that still awaits verification in the realm of maybe can serve as hypothesis, as speculation, as perhaps interesting and stimulating material for thought, but it offers no sure basis for the guidance of men's lives.

What is a dogma? In one sense of the word it is nothing more than a formulated statement, a clean-cut definite presentment of a fact. It is a teaching put forward by knowledge, not a hypothesis but a certainty. In this sense every science consists of a set of dogmas fringed round by hypotheses, and the advanced or elementary stage reached by the science depends on the proportion which its dogmas bear to its hypotheses.

But the word "dogma" has come to bear an evil connotation, and has come to mean in the popular mind an assertion which is forced on others, instead of the clear presentation of a truth. And in this sense dogma is bad, a barrier to true knowledge and a hindrance to progress. If truth is to fructify in the mind, the mind must welcome it, assimilate it, become one with it. A truth, however true, which is authoritatively forced upon the mind unprepared for it, and which remains alien amid its surroundings, such a truth is not only useless but is

a positive source of danger. It cramps and fetters mental action, it produces bewilderment and confusion; instead of educating, it dwarfs, and it beats back mental capacity instead of drawing it forth. Such a dogma cannot be a conviction, it can only be an assertion, and its reiteration only increases its benumbing force. No man has a right to enforce his conviction on another, to demand assent to his statements, submission to his certainties. True to his own convictions he may be, hold to them, live by them, die for them: but force them on others—No. Not though they be the truest of truths, the most certain of certainties.

And here, as it seems to me, comes in the rule of right conduct. When a man has found a truth, or thinks he has found one, which is calculated to be of service to mankind, he should speak out. Without such speech no intellectual progress is possible, and historically, all pioneers of thought have taken this course, and by clear and unhesitating affirmation of what they know to be true they have helped mankind to make a forward step. Men are struck by the clear assertion; it may awaken in them some response; they feel stimulated; they enquire, they investigate, they become convinced. But while the pioneer should thus speak out, he should not endeavour to coerce others into

acceptance of his truth. Let him speak it out clearly; whether others accept it or not should matter not to him. He is, for the nonce, the mouth through which Truth speaks, and his mission is fulfilled in the speaking. Let him tell forth the truth, let him show its bearing on life, the consequences of its acceptance or rejection. Having thus done, his duty is discharged, and the word should be left to go on its way, to be freely accepted or freely rejected by each who comes in contact with it.

But, it is sometimes argued, if a truth be not capable of general demonstration, it should not be publicly stated. Why not? No truths, save the most elementary, can be demonstrated to every one. Each science has its abstruser verities that can only be demonstrated to those proficient in it, but none the less may it state these verities, assert them on the authority of the masters in science, state that the demonstration is beyond the reach of all save advanced students, and leave them to be accepted by the unlearned as reasonable hypotheses, congruous with accepted truths, or—if the unlearned so prefer—to be cast aside as unverifiable. The discovery and the assertion of discovered truth are not to be held back to suit the meagre efforts and capacities of the indifferent and the slothful; they

have their right of rejection; let that suffice them.

We have no right to lay down dogmas to which we demand assent, be it explicit or implicit; we have no right to treat as less worthy members than ourselves any of our brothers who disagree from our views and who reject our statements. But we have the right to clearly and definitely utter our convictions, whether or not they are capable of demonstration to every one on whose ears they may fall. The demonstration is attainable by all who choose to devote energy, time, endeavour, to gather the necessary capacities and knowledge: those who do not so choose—and surely such are within their right—have no claim to make their lack of capacity and knowledge the measure of our assertion.

And let it be clearly understood that there are truths the demonstration of which must be directed to the spirit and not to the intellect, and that the evolution of spiritual faculties is as rigorously necessary for their comprehension as the evolution of intellectual faculties is necessary to the comprehension of intellectual truths. Every one admits that the demonstration of a difficult philosophical proposition cannot be appreciated by an untrained mind, and that intellectual capacity must be educated ere such a demonstration can

be understood. It is equally true that the demonstration of a spiritual truth cannot be effectively made to anyone in whom the spiritual faculties have not been educed and trained. That there is hesitation in accepting this fact, that there is a general claim of ability to appreciate evidences addressed to the spiritual faculties

whereas all men admit that training is necessary for the intellectual, is part of that scepticism as to the reality of the spiritual life which is characteristic of our generation. If the spiritual life be a reality, then there must be conditions for its evolution, and until those conditions are fulfilled, the life will not manifest.



BUT SINCE HUMAN NATURE is ever identical, all men are alike open to influences which center upon the human heart, and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research and discrimination of that basic truth. —H. P. Blavatsky

"The Indian Heritage"

Jordi Lermas

NO ONE would claim to understand Britain, or the United States, or for that matter any other part of the English-speaking community, without some knowledge of their basic culture. This, of course, includes a knowledge of English literature, whose origins—like those of all European literatures—can be traced back to Homer and to the Bible. In other words, the cultures of Britain and America have their roots in the poems sung three thousand years ago by the ancient Greeks on the one hand, and the Hebrew people on the other.

Similar needs are felt by those who want to understand India. They wish to become familiar with the literature which was responsible for the molding of the concepts and values, attitudes and ideologies that are fundamental to Hindu culture and Indian history. Fortunately, there is now an increasing number of translations which can help the layman in this task.

The most recent and one of the most comprehensive is a book published in Bangalore by the Indian Institute of Culture as part of the UNESCO Representative Works series. Entitled *The Indian Heritage*, it

is an anthology, not of Indian literature—that would require too many volumes—but of early Sanskrit works, from their origins to the second century A.D. These are basic texts for, to quote the editor-translator, Professor Raghavan, "the later phases of Indian literature are but an extension of the earlier ones, both in substance and message."

The oldest texts, the Vedas, which form the bedrock of this cultural heritage, are remarkable both as poetry and because they constitute the foundations of India's religion and philosophy. These beautiful hymns, considered today as masterpieces of poetic creation, were dedicated to the divine forces behind natural phenomena: Indra, the chief god of the atmosphere, associated with thunder, whose heroic deeds the ancient Brahmins never tired of reciting; Agni, the god of Fire, the friend of man; and Light, adored in many forms, from the glimmering twilight to the blinding blaze of the sun, from Savitar, the stimulator of life, and Mitra, to the brilliant Vivasvat, and from the all-pervasive Vishnu to Dawn:

Arise! our life, our breadth has come.
Away has flown darkness! All around the light comes.
Dawn has cleared the path for the Sun.
Let us go there where they give increase to life.

The Vedic bards who wrote these poems under the clear skies of Kashmir four thousand years ago were obsessed by light, brightness and purity, which they sought not only in

the Sun or the Stars or the Fire, but which had become synonymous with life and beauty. They prayed for "brilliance":

The brilliance that is in the lion, in the tiger, in fire,
In the Brahman and in the Sun. . . .

The brilliance that is in the elephant, in the panther, in gold,
In water, in cows and men. . . .

The brilliance in the chariot, in the axles, in the bull's strength,
In wind, cloud, in Varuna's force. . . .

The brilliance in the King, in the drum, in the arrow,
In the strength of a horse, in the roar of a man. . . .

These magnificent poems recited during sacrifices and rituals produced an extraordinarily exhilarating effect upon the audience. One can appreciate this even today in a translation for, while the magic of the poems works differently on a modern reader, he is still carried away by their powerful inspiration, which sometimes seems strangely akin to that of great modern lyricists.

At the same time, in these chants and prayers, a philosophy was being evolved. Even in the Rigveda, the earliest of these works, the divinities were sometimes glorified by their attributes rather than by name, and one hymn clearly states: "Truth is one, the wise call it by different

names." Cosmogony, which later was to become so important in Indian sepeculation, already played a great role at that time, and several hymns describe the creation of the universe out of a supreme cosmic being. Their emphasis on meditation and non-violence heralded the development of trends which have influenced Indian moral and spiritual history ever since.

That is why in a foreword to this anthology, the President of India, Dr. Rajendra Prasad, speaks of a "death-defying culture," which, from the Vedas to present-day poetry, shows a "continuity which is truly amazing." This is not merely a question of common literary sources, says Dr. Prasad, but of a fundamental unity

based on the principle of Ahimsa which manifests itself in the positive form of tolerance." In the Vedas, the world in its great diversity was conceived as one. Though men waged wars and knew themselves to be conquerors or conquered, they expressed

in these poems their deep feeling of human brotherhood, convinced as they were that they must share a common fate. Time and time again they prayed for "concord" and to "gain agreement." And today we can but repeat their fervent words:

Let not brother hate brother . . . agreeable and of unanimous action
Let them speak words with auspiciousness.
With your thoughts do not yet go apart,
But accomplish together, carrying the common burden.

—UNESCO



LOOK FOR THE WARRIOR and let him fight in thee. . . . If thy cry reach his listening ear, then will he fight in thee and fill the dull void within. . . . Then it will be impossible for thee to strike one blow amiss. But if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain, and in the dust of the battlefield thy sight and senses will fail, and thou wilt not know thy friends from thy enemies. —Light On The Path

What Do These Test Explosions Mean?

Allan A. Hunter

Minister, Mt. Hollywood Congregational Church, Los Angeles, California

SUPPOSE A MILLION trucks each delivered a ton of TNT to a certain spot in one big pile and then somebody pressed a button. The destructive power thrown up into the air would be far less than that from the blast of a single hydrogen bomb. It would be a small fraction, possibly somewhere around a hundredth, of what we human beings—curious to see how the latest nuclear weapon will work—have already scattered over the face of the earth.

What do these test explosions mean? That question we are asking, not with reference to this or that particular experiment in Nevada, the Pacific or Siberia, but with reference to the practice as a whole. Such a practice we need to consider, not in the light of our power-struggle which is relatively transient, but in the light of Jesus' eternal concern for the whole Family of God as expressed in the twenty-fifth chapter of Matthew: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

It is because in some degree he shares Christ's strong compassion toward those who will be endangered

by these test explosions that Dr. Albert Schweitzer asked to have the stopped.

"We are forced," he deliberately writes from his African hospital, "addressing the peoples of the world, to regard every increase in the existing danger through further creation of radioactive elements by atom bomb explosions as a catastrophe for the human race; a catastrophe that must be prevented. There can be no question of anything else, if only for the reasons that we cannot take the responsibility for the consequences might have for our descendants. They are threatened by the greatest and most terrible danger. . . . We are committing a folly in thoughtlessness. We must muster the insight, the seriousness and the courage to leave folly and face reality. We must," he continues, "pull ourselves together before it is too late."

Dr. Schweitzer is anything but a frantic man. He never speaks from a soap box. This is possibly the first such public statement he has made in all the 32 years of his amazingly articulate life. His argument moves cautiously. What seems most deep

to trouble him is the way radioactive elements from test explosions float in the upper air and then, when the charged particles fall upon the earth year after year, the harm begins. "Small children run an especially dangerous risk of absorbing radioactive elements." The danger comes through the milk they drink and the food they eat, and it keeps storing itself up in their bodies, especially (if the radioactive element is Strontium 90) in their bones.

The radioactivity discovered in the Columbia River near the Hanford atomic plant, Dr. Schweitzer cites as a warning. Plankton, he says, were found there 2000 times more radioactive than the water. But the swallows in their nests, fed on insects that in turn had presumably eaten the plankton, were something like a half a million times as radioactive as the water. (Incidentally—and this is not Dr. Schweitzer speaking—no plebiscite was arranged by the United Nations for those swallows. If they had been consulted they might have protested: "No irradiation without representation." We who call ourselves children of God have still a lot to learn about reverence for non-human as well as human life.)

But to return to Dr. Schweitzer's point: nature, he insists, ruthlessly boards what is falling down from the air. "None of the radioactivity of the

air, created by the explosion of atom bombs, is so unimportant that it may not, in the long run, become a danger to us through increasing the amount of radioactivity stored in our bodies." He adds; "and it works day and night through the years. The cells of the red bone marrow, where the white and red blood corpuscles are made, are sensitive to this disintegrating radiation. Cancer and leukemia can result."

But that is not all. The health of our descendants is threatened "because the cells of the reproductive organs are especially sensitive to such radioactivity. The full effects will be noticed not immediately but generations later, maybe 200 years later."

The significant thing about Dr. Schweitzer's manifesto, released through the Nobel Peace Prize Committee in Oslo, Norway, is that it is aimed at the conscience of the world and it seems now at last to be ringing a bell there. Years ago he said, "An easy conscience is the invention of the devil." Old and tired as he is, pouring his life out in the exhausting heat of Equatorial Africa, he will not let the human race forget, if he can help it, that it is heading straight for the most terrible self-made doom unless it calls a halt to these explosions, and (we might add) to the arms-race of which they are the symbol.

One suspects that in their hearts many leaders in high office over the world would agree. More than a year ago, before we quite realized how deadly the potentialities of radioactive fall-out may later be found to be, Secretary of State Dulles himself made an interesting declaration. Referring to the so-called "Great Deterrent," namely "mutual terror," he said frankly: "it would be reckless to assume that (mutual deterrence) is a permanently reliable preventive of war. . . . The human race, if it desires to survive, must find a way to free itself of this constant menace of destruction which could come about even through mistake or miscalculation." He has not protested against the continuance of test-explosions so far as we know, but he probably has few illusions about "the destructive power of modern weapons." It is such that a "major war would inevitably destroy a great part of the human race."

Now if we were suddenly threatened by invaders from another planet, there might be a strange turn throughout the world in our thinking. We who had been pointing the most horrible weapons at one another might find ourselves standing almost unanimously together against the common enemy. Isn't this radioactive menace of nuclear weapons, which is disturbing Dr. Schweitzer's conscience,

just such an enemy? "The power to destroy any protoplasm on this planet," was how Dr. Einstein described it. This enemy is not as dramatic a threat, perhaps, as an outside force from beyond our little earth might be. But we can recognize it as sufficiently dangerous to merit a searching look.

This is what an English woman writing in the *Manchester Guardian* and adding her protest to Dr. Schweitzer's, begs us to do. Besides being a mother, she is a physician in the Royal Free Hospital in London. What worries her about the test explosions is not simply the possibility of bone cancer for her children but the danger of the genetic effect; the twist that here and there may be handed down to future generations. The results of atomic radiation on the reproductive system she fears may be hidden. "The very life which is passed on from one generation to the next may become tainted." The threat is "one of progressive deterioration, physical and mental, of the human race." The germ cells could be so affected "that abnormal beings could be produced in all degrees, up to actual monsters capable or not of surviving birth and sustaining life according to the type and degree of their abnormality. . . . Isolated individuals have been and will continue to be affected by the radioactive ma-

terial already scattered abroad. Every test means more contamination, and more individuals affected, in this or some future generation. . . . The time could come when a mother would know with certainty that she was feeding her child radiation from her breast. . . . As a mother I do not, with all other mothers, want this to happen to the children of my children; as one holding a religious view of life and with a doctor's training and qualifications, I cannot regard this treatment of man's body and mind, if we persist, as other than the most appalling blasphemy, and the final rejection of God."

Sentimental? Well, then, *this* can hardly be dismissed as wildly unobjective. It is the sober conclusion of the Committee on Genetic Effects of Atomic Radiation of the National Academy of Sciences in its report on the subject "any radiation dose, however small, can induce some mutations and there is no amount of radiation that is genetically harmless." Since any additional radiation is genetically undesirable, the fallout dose is genetically undesirable.

To be sure, the experts are by no means agreed as to what precisely does happen to our children's bones and to our own genes as a result of fall-out. Just the same, to take a chance on doing harm to people in other countries who are not able to

stop us and to the unborn generations to come who at present have no way of stating their case, may be riskier, morally, than we think. For although it may be fun playing God it is not such fun finding out later that we have only been acting like the devil. But isn't that what we may discover we have been doing if we continue this process containing within itself the seeds of such deadly destruction?

We have no right, of course, to be hysterical. We still have time to act, to stop these blasts through international agreement and then to bring the arms race to a halt. But we had better not presume upon time. We have good reason right now to act with a sense of urgency and that means telling the President what our conscience has to say and letting our congressmen also know.

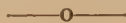
The devil, they say, was once hard put to it. Things weren't going so well from his point of view. So he called in his underlings for consultation. One of them offered this solution. "Let us go back to earth and tell them there is no God."

"Its no use," answered the Chief. "He's down there, deep down in their hearts."

"Lets tell them, then, there's no hell."

"But they're in it enough to know that's silly."

"I've got the solution," brightly remarked another. "We won't say there's no God or no hell, but we'll just say there's no hurry."



MAN

Abul Kalam Azad

IT IS TRUE that the influence of Christianity and the persistence of the Platonic tradition remained a powerful element in European thought. Thus we find that the scholastics in the Medieval Ages were at times theologians rather than philosophers. Even in the modern period, there is a strong religious idealistic strain in the European thought.

Since the beginning of the Modern Age, this strain has, however, steadily yielded place to a philosophical outlook dominated by the concepts of science. The triumphant progress of science began in the seventeenth century and increased man's power over nature. The success of science dazzled the Western mind and induced a faith in its unfailing efficacy. The West sought to apply the concepts and methods of science in all fields of human experience and treat man also as an object among other objects.

In course of time, a materialistic and scientific temper became the pervasive outlook of the West. We find a culmination of this development in the nineteenth and twentieth

century. Darwin sought to establish that man is descended from animals while Marx argued that his mentality is largely the resultant of his material environment. Freud, in the twentieth century, went a step further and taught that not only is man descended from animals, but his mentality retains even today traces of his animal origin.

As opposed to this conception of man as a progressive animal, we find in the East a completely different concept of man. The East has from the very beginning emphasized man's intrinsic spirituality. The contemplation of the inner reality of man gave rise to the philosophy of Vedanta in India and Sufism in Arabia.

According to this outlook, we cannot understand the essence of man if we regard him only as a material entity. The real nature of man can be understood only if we conceive of him as an emanation of God. There was in Eastern philosophy a strong pantheistic strain.

In the words of the Gita,

*"Thou art the Imperishable, the Supreme to be realized,
Thou art the ultimate resting place of the universe,
Thou art the undying guardian of the eternal law,
Thou art the Primal Person."*
(XI:18)

Similarly, we find that according to the Sufis, man is a wave of the boundless sea that is God. He is a ray of the Sun that is God. Man can regard himself as different from the Eternal Being only so long as his vision is clouded by the evil of ignorance. Once there is enlightenment, all these distinctions dissolve and man recognizes himself as a moment in the being of the Eternal.

The concept of man which the East has evolved regards man as not merely an animal superior to all earthly creatures, but as essentially

different in nature. Man is not the first among equals but is a being which is higher than that of any other creature. He is not only a progressive animal, but reveals in his being the lineaments of God Himself. In fact, his nature is so high and elevated that nothing higher is conceivable to human reason.

In the words of the Chhandogya Upanishad:

"That is Reality. That is Atman (Soul). That art thou." (9:4)

This doctrine has also been beautifully expressed in Arabic:

Man arafa nafsahu jagad arafa rabbahu, "He who knows himself knows God."

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From the Inaugural speech at the Symposium on the Concept of Man and the Philosophy of Education in the East and the West, New Delhi, December 13, 1951.



**THE TRULY DEVOTED**, for the purification of the heart, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest. The man who is devoted and not attached to the fruit of his actions obtains tranquility; whilst he who through desire has attachment for the fruit of action is bound down thereby.

—Bhagavad-Gita

# The Therapy Of Friendship\*

*William C. Menninger, M.D.*

The Menninger Foundation, Topeka, Kansas

I FEEL A deep sense of responsibility in appearing before this audience of unusual people who are united in a constructive effort in a world so full of hate and destruction. I feel a responsibility in speaking as a representative of a relatively small group of people in the professional field of psychiatry in this country. Believing that our mutual interests and experiences do somewhat overlap, I want to talk about your job from the point of view of a psychiatrist.

The Big Brothers program has become an accepted and highly respected work where primarily what good is done depends so largely on a one-to-one relationship. In the field of psychiatry our total effort is a one-to-one relationship.

The work of the Big Brothers is constructive for many youngsters who would otherwise have no chance. So often they are sent to institutions which, in so many instances, are blights on our social organization. Many youngsters, already so distressed and full of confusion, are sent into

a situation where they are forced to hate the world even more. And then we are surprised that they do not behave after they get out. The Big Brothers tackle this problem at its roots and their purpose is to reduce that incidence of hate in youngsters who otherwise might be badly mistreated in some of our correctional institutions.

One of your major functions is the responsibility of interpreting to our communities the problems of youth and their needs. An enormous responsibility it is in every large city and in every small city in America because unless the public does understand better and we do something more constructive about it, we will continue to lose ground. We face the unhappy fact that we are making new records every year in the incidence of delinquency. The Big Brothers is one of the organizations, and one of the few, whose main purpose is to reduce the incidence of delinquency.

These new records which are made each year in the incidence of delin-

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\* Adapted from an address before the 8th Annual Meeting of the Big Brothers of America, St. Louis, 1956. The full text of the address can be had by writing Big Brothers of America, Philadelphia 3, Pennsylvania.

quency should be of concern to every thinking American; also the extent of troubled family life and broken homes means that many youngsters simply do not have a chance to get the right kind of start in their early life so as to grow up into useful citizens. Increasing numbers are running contrary to the rules of living as well as the thinking of the rest of us.

We have speeded up life in so many ways. We live in a kind of "rat-race," a familiar term as applied to the daily life of so many people. We have speeded up communications and we have speeded up transportation. We have accelerated almost everything we do. Along with this change of pace we have speeded up divorce and delinquency and mental hospital admissions and addictions and absenteeism. There are other evidences that we really are not getting along very well.

### HELPING TROUBLED YOUTH A GREAT RESPONSIBILITY

This<sup>e</sup> business of trying to be a friend of a troubled boy is a great responsibility. Whatever ideas I, as a psychiatrist, might have to contribute are based most significantly on the physician's one-to-one relationship with people who are upset. This often applies to your job, too. We have felt for a long time, in trying to help people who have become emotionally upset, that those of us who fill the

role of the therapist have to know enough about ourselves to control our relationships in a very careful and measured way.

Our ability to achieve a studied, thoughtful relationship with another person who is in trouble is not merely a God-given characteristic. There is a lot of scientific knowledge that those of us who have this responsibility can use if we will.

For a long time in our hospital we have used what we call *attitude therapy*, what we often speak of as *controlled friendship*. It is "controlled" because the initiative must come from one person, at least initially. It must be measured as to the type and the degree of friendship that is given to the other person; controlled as to the amount, as to the approach and, perhaps most importantly, as to the attitude that one should advisedly take toward the other person.

It is an exceedingly great responsibility to try to help troubled people. If your job is done as well as it can be, it must include the best knowledge we have from the scientific point of view of understanding troubled people and then the assignment of relating yourself to them in the way that is going to be most effective.

If I am going to talk about friendship, I suppose it would be practical and pertinent to indicate to you what I am thinking of in terms of a con-

cept of friendship. If one looks for a dictionary definition of very simple terms, so often it is totally inadequate to express one's own concept. To me, therefore—and I am thinking here specifically of our assignment tonight to talk about the friendship between a Big Brother and a troubled youngster—"friendship" is an interpersonal relationship to which there is attached a great deal of emotion that flows both ways between the Big Brother and the troubled youngster. It is a relationship in which there have to be varying degrees of give and take on both sides, an investment of interest in each other depending so much on mutual interests and activities and beliefs.

#### FACTORS THAT AFFECT OUR CAPACITY TO HELP

But the types of friendship as we see them in ordinary life—and that is what we, of course, have to start with—are modified by many factors within ourselves, many of which are quite conscious and, on the other hand, by a great many factors of which we are really not aware.

So many, many of the things that we do and a great majority of our likes and dislikes are not predicated on intelligence, but on emotions, and emotions that so many times make no sense to anyone but ourselves. And our job, of course, is to understand

similar emotions in the people whom we are trying to help.

Most friendships are healthy, but many friendships are unhealthy. A great many are idealistic, but many are ulterior. If we are going to succeed in this job of *making friends* "scientifically," then the more we can understand about these interpersonal relationships, the more effectively can we befriend other people.

A major factor in our capacity to relate to other individuals depends so very much on our own early development. Infantile and childhood relationships, which may have been fortunate or unfortunate, set the pattern of later behavior. An amazing number of people in this world have not the slightest idea about how to love, how to care about other people, how to give themselves without expecting more in return than they do give.

For better or for worse, many youngsters start out in life in a family situation where love was pretty nearly unknown and where they were rejected. We learn how to love only when we are first loved. Those parents who do not care about their children cannot teach them to love. Such children may therefore go through life unloving and, as a result, become unloved and lonesome people. Just as some people who stand on the brink and want to go in swimming but do

not because they are afraid, there are others who, because of their fear of not being accepted (loved), feel the world is against them and so feel driven to constantly attack. A Big Brother must be able to love even an unattractive youngster if he is to be able to teach that one to love in return.

Early family relationships determine how we handle our hostilities toward other people. All of us have very strong instinctive hostile urges which are expressed in so many ways and some of those expressions seem to engulf so much of the world. There is an enormous amount of free-floating hate in various forms and disguises, of pettiness, selfishness and jealousy, and the "what's-in-it-for-me" attitude. A Big Brother cannot have that kind of an attitude if he is going to be a successful Big Brother. He must learn somehow or other to handle his own hates.

Another complication in personal relationships is the personality differences in all of us which make some of us too aggressive and which let too many of us invest too much in self-love; some of us are too passive; some of us need to hang on to other people all of the time. It is always so easy to see these characteristics in the other guy and so difficult to see how strange we are ourselves. As Big Brothers we need to try to see them

and often understand such reactions in ourselves.

### MOTIVES UNDERLYING OUR DESIRE TO BEFRIEND

From our point of view in psychiatry, trying to understand the *unconscious* that I referred to a moment ago is the only way we can make sense out of a lot of behavior. The psychiatrist thinks of the personality as being like an iceberg with only one-seventh of it showing. The major portion of the personality is submerged in the unconscious so that we are not aware of the aspects within that large part of the personality.

Our unconscious has much to do with our likes and dislikes and our behavior. We are only able to get along in this world because we use certain kinds of reactions which defend us from other personalities with their likes and dislikes—automatic responses that help us adjust to each other. At times most people dive into their own private foxholes. The stress which forces such action may create mental symptoms. Each of us at some time or other has an emotional reaction that quite legitimately could be called a symptom of an illness. Without much cause we get overly distressed; we get depressed; we get too excited. We have blue Mondays and black Fridays. We are disagreeable to anybody around us. We develop headaches that have nothing to do

with anything in the skull or the brain. All these "symptoms" can be emotional in origin.

As we form friendships, no matter with whom they are, we are basically seeking satisfaction of our own psychological needs. I am impertinent enough to ask you why you are in this job. What is your motive? I think it is always healthy to inspect ourselves, not in an introspective way that is going to incapacitate us, but to try to understand ourselves as well as we can if we are going to try to understand other people.

Many friendships are based on the need to be loved. Among our close friends is a passive kind of people who hang on to our hip pocket because they want to be loved. They want somebody to care about them and we are kind enough to be interested in them—because we "need" such a person.

Friendships can develop out of need for support—another kind of dependency. Sometimes we overrate the importance of independence. In a self-evaluation we tend to think of ourselves as very independent; actually none of us is really very independent. If it were not for my wife I certainly would not amount to much in this world and I know it, and I would not without my mother and my father. And I would not without my associates. Alone I could not do what

we have done together. I am very dependent on them and I am proud of that dependence and willing to admit it.

On the other hand, some people are unhealthily dependent. The only way they can get along is with a support, a crutch, leaning on somebody else to guide them and help them through. In a sense, even as adults they have never been able to cut their mother's apron strings.

Some friendships, curiously enough, distorted though they may be, are between people who need to be able to hate someone and get away with it. That may sound strange, but some of our friends are so caustic with us and yet like to include us among their friends and regard us as their friends. They have so much hostility in their souls which they cannot handle very well. They get along only when someone who can understand them permits them to get by with it and thereby provides an outlet for them.

And so there are a lot of people who in their relationships, curiously and in a distorted way, seduce to express hate, make love to capture and then control. Love is distorted by hate when it binds, whether it happens to be expressed toward a child or a mate or a friend.

Another kind of friendship develops from the necessity to mother and

protect other people. Acting as the hen with one chick gives some people a kind of satisfaction that they do not find in any other way.

I am not implying that this is necessarily unhealthy. I do not think I could say it is necessarily healthy either. The most healthy kind of relationship is that in which both persons not only can love, but recognize also that they want to be loved. None of us ever get past the place where we want to be loved and cared for by other people. In a sense this is dependency, but it ends up, I think, in the ideal kind of friendship in which there is this mutual give and take that we think of idealistically as companionship.

#### **WE MUST THINK OF FRIENDSHIP AS THERAPY**

If we are going to select the type of relationships the youngsters need, we must think of your friendship as a therapeutic tool (a term which the physician uses to describe "treatment"). It is a very special kind of friendship. It has as its aim, first, to supply the needed, but not always knowingly wanted, affection—understandingly, patiently, enduringly, and unsolicitedly. If you have it to give it is up to you to take the initiative to give. If the giving of affection does not start with you, then it does not start. Immediate mutual interchange

does not often just happen like spontaneous combustion.

In other words, the assignment is to help the troubled one learn how to love. The little baby has to learn how to love. This he does by learning to respond when he has the good fortune of having parents who love him. While we may call ourselves Big Brothers, in reality we are acting as father substitutes who try to teach a youngster, who has never been loved, how to love. The end result is to help him become a social being, capable of forming satisfying personal relationships with other people because he learned how through you. Hopefully, he will find a new way of relating to other people by forming a healthy happy relationship to you.

Sometimes such an ideal aim becomes distorted. I think it is helpful to be objective about ourselves if we can and certainly honest enough to consider the mismanagements of friendship in therapy. Even though the aim is sound and the motive idealistic, one ought to scrutinize the failures and seek out the reasons for them.

Sometimes the failures come about because of a misconception of the method and the aim. I am sure that just good will in your work is nowhere enough. One has to recognize the control we must exert in our relationships in the friendship that we

are trying to form. We should not act on the attitudes: "out of the goodness of my heart I want to help some youngster." That may be, of course, the way to get started, but unless one learns how to control what he does with the Little Brother, the amount he gives when he gives—in a sense the measure of what he gives—then he may miss his goal widely.

Sometimes the misconception has to do with a defective idea of what friendship is. Instead of the ideal that I have tried to paint of the give-and-take relationship which depends upon the development of mutual interests and contacts and activities and beliefs and so forth, if one has a faulty concept of friendship, obviously he is not going to form a "good" one.

### EFFORTS TO BEFRIEND SOMETIMES FAIL

Failures often are due to motives within one's self, sometimes quite conscious, but more commonly those which are quite unconscious. Accept the fact that much that any one of us does has an inadequate explanation in terms of our conscious understanding.

To explain our behavior to others—and also to ourselves—we can "rationalize." For instance, I give various reasons for doing a certain thing which makes sense to me but not to anybody else. I justify my prejudices,

many of my beliefs, many of my loves, many of my hates. Anyone else who is objective at all can see that my explanations do not make sense, though I may be given credit for being sincere. This could interfere with a successful Big Brother relationship.

There are other devices that we use in our efforts to get along with each other. Failures may result when we use some of these devices in an unhealthy fashion. But, as I have said before, we may not realize that we are doing so. Why do you want to be a Big Brother? One possible explanation might be that it represents an unconscious displacement from your own home situation.

This business of displacement, one of the psychological devices, is really a kind of substitution procedure. After a rough day at the office it is easy to make the family terribly uncomfortable as a result of displacing our feelings about one situation to another.

It is possible that the motive of a Big Brother might be a kind of displacement from another situation in which he has not had success. He has not been effective; he has been disappointed and frustrated, and so picks a Big Brother assignment as a kind of a substitute. That could be that basis for an effort to help a youngster.

A third cause of failure might very possibly be due to the fact that taking on a Little Brother might be a way of seeking love which could not be found anywhere else.

I have been in Boy Scout work for more than 40 years. I have seen some volunteer leaders who could not get anybody else to follow them but a bunch of youngsters. One of the problems of every volunteer organization is what to do about people who want to be leaders because they feel this is the only way they can get love.

Then another failure is due to a motive that uses friendship as a vehicle to dominate or to manage, just because there is not any other place in which that individual feels like a big shot. This differs somewhat from the last point, in that one person wants to be loved and the other wants to be important. These are some of the reasons why some of us, in attempting to meet our own recognized or unrecognized needs, take on this kind of a job.

A variation of such motivation operates in those who want to make other people dependent on them as a distorted way to get attention—an ineffective way to get love.

The failure of so many of us as real parents is due to our difficulty in allowing our children to grow up and our unwillingness to grow up with them. It presents serious prob-

lems to the adolescent when parents assume that they are already "grown-up" and depend upon "this is the way my mother and father treated me" instead of recognizing that we are living in a different world from our parents. Our youngsters certainly are living in a world very different from that of our youth. What I did in high school does not apply now to what my youngster does in high school. I must continue to grow if I am going to carry my responsibility most effectively as a parent.

So many parents have such difficulty in letting their youngsters grow up. In an unconscious way they want them to stay little children, and so even after they have grown into adults they are still thought of as children. The Big Brother must also let his Little Brother grow and grow with him.

#### **MANY NEED HELP BEYOND OUR CAPABILITIES**

There are a lot of failures in our efforts to help due to impossible attitudes within some youngsters. There will be some who are too sick for you to take on the job of being their Big Brothers because of difficulties in the lad's life situation which caused serious distortion before a Big Brother ever had the chance. But the important thing is for you to be able to recognize serious psychopathology that is over your depth, beyond your

capacity of just being a good father, or a Big Brother.

The very nature of some distorted personalities—each of which requires special techniques in treatment if they can be helped at all—is beyond the scope of the average layman to handle.

For some years we have been interested in our Kansas Boys' Industrial School. We have renovated it entirely. It used to be one of those God-forsaken, goose-stepping places. When the boys went into a mess hall they were required to remain silent throughout the mealtime. If they said a word they were punished. They abused the boys physically.

I do not know what is happening in most of our state training schools for boys, but I think that the punitive approach is still being used in many places. Fortunately, though, in Kansas we have been able to change that radically into what I think is now quite a constructive program of rehabilitation. This has been done by acting on the belief that these boys are already full of hate. In too many institutions we just make them hate us more because of the treatment accorded them.

We recognize in that group, however, many youngsters who do need the support of an institutional program. The distortion of their personalities is great enough to require ex-

pert help, not just the good will and help and support of a Big Brother who has a good many other irons in the fire. I point this out because one of the possibilities of failure in your job would be your failure to recognize how sick some of these youngsters are, how distorted they are in their personalities.

Then, of course, there are the many "bad" reality situations which we cannot alter in terms of the boy's own family life, whether this is parental, economic, or something else.

I am sure I ought to give you pointers on the positive aspects of your job from the professional point of view. I have reviewed some of the causes of failure due to factors in ourselves. But if you are going to do this kind of a counseling job, you will need professional supervision. In addition to scrutiny of yourselves and your motives, you need to understand your role as therapists.

When I say your role as therapists. I am thinking, of course, in terms of my professional experience—your work as an amateur who sometimes needs a "pro's" advice. What are you contributing to the situation and how does the lad react? How do you react to what the lad does and how does this almost constant interflow of emotion between you alter the situation and attitudes?

Often there is the necessity of using some sort of discipline. More specifically, one needs methods of giving support to an individual whose own personality difficulties or weaknesses need positive support. In our psychiatric treatment we have a term that we call "firm kindness" by which we mean to emphasize firmness without in any sense being unkind. For instance, we may know that we should or should not do some things. With a little outside pressure sometimes we will act for the better when without that pressure we would not. Hence, the necessity of supporting an individual who needs that reinforcement to live up to his own self-idealization.

The Big Brother can profitably review his own character attributes. These are not the only criteria for effective relationships, but they are essential in the helpful performance of the role of a Big Brother. Probably most important is a sincere attempt to try to understand the other person. It does not suffice to say that a boy is "bad" or that he is "dumb," "perverse," "mean." There are reasons for all of these and just labeling him with a descriptive adjective usually suggests a lack of understanding. Always the attempt should be to determine the "why."

Other character attributes that are highly desirable are loyalty and an

ability to form a consistent relationship despite expressions of hostility from the other person; willingness and desire to be helpful and constructive in solving problems; an unlimited amount of patience and tolerance.

### SOME CRITERIA OF OUR CAPACITY TO HELP

Pertinent to the job of the Big Brother is a periodic attempt to evaluate his own emotional maturity. There are many criteria of this idealistic state of personality growth. None of us ever reaches a point where we could not potentially mature even further. At times it is worth while confronting ourselves with some yardstick of this aspect of our own lives. Especially is it desirable for an individual like yourself who is attempting to help a troubled youngster. I would like to mention briefly six such criteria.

(1) Do you find greater satisfaction in giving than receiving? This is the reversal of the infantile role when we were entirely on the receiving end. The adult person must reach a state in his own growth where he reverses that role, namely, he prefers to give rather than to receive.

(2) How effective are you in forming satisfying and permanent loyalties? So many people make a very good first impression. They seem wonderfully fine friends for a short time but then they burn out.

There are those who are loyal at one moment—then disloyal at another one—for reasons they cannot even understand in themselves and may not even recognize. It is the mature person who has the capacity to form permanent loyalties which give satisfaction not only to himself but to the other individual involved.

(3) Are you a creative, contributing person? So many persons never mature to the point where they are either creative or able to contribute of themselves. This is more than just a matter of giving of one's personal time and substance. It implies that we reach a point of development where we forego much of the self-love that all of us indulge in and substitute for it the privilege of an adult to create new ideas, to develop new plans, to experiment with new methods, and to do these for the good of the social order, for our family, our community, our nation, our world.

(4) How effective have you been in learning to profit from past experience? So many individuals, probably because of emotional difficulties, go on making similar mistakes again and again. They may even recognize that they are making mistakes but are unable to alter this behavior. We see a good common example in the individual who cannot handle his alcohol, who resolves repeatedly to do

differently, but fails to change. There are many common mistakes some of us make in our relations with other people, even to the point of becoming callous about it, routinely handling a situation badly, being thoughtless and inconsiderate, always being late.

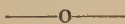
(5) How free are you from anxiety and fears? Most of the time are you free of incapacitating tension? No matter what our role in life is there are times when we become anxious and tense. Unfortunately, too many people stay in this state of affairs too much of the time. Their own conflicts make it impossible for them to function effectively or comfortably and almost always they reflect their problems on the people around them.

(6) Can you accept and make the most of a difficult reality situation? There are foxholes in civilian life. There are times when the odds are very much against us. Some people go to pieces under that kind of pressure. Any of us can if the pressure is too great. On the other hand, such situations are really not uncommon and in some degree one's maturity can be judged by how effectively he can take the very rough spots in life.

Probably the most important emotional criterion that encompasses all of the last is one's capacity and desire to love. Here I use love in a very

broad sense, being able to overcome one's hostile feelings and control them adequately. These are only neutralized and handled adequately if one can love. Our only way to improve

essentially the relationships of people toward each other is for more of us to increase our ability to neutralize our hate by developing a greater capacity to love.



## Acceptance Of Authority

FOR EVERY self-reliant individual with confidence in his own judgment, there are three others who can be swayed to a greater or lesser extent purely by the statements of others even though these may be patently false. This fact is significant in considering why so many individuals do not think, do not recognize fundamental principles, and are so willing "to discard the evidence of their own observation in favor of what is labeled as the word of authority."

The experiments reported by Solomon E. Asch in the *Scientific American* demonstrate this human problem most vividly. In first trials, previously instructed students in the experiment agreed with a subject being tested that certain lines on test cards were of equal length. In latter trials, once the subject's confidence had been gained, the accomplices disagreed with the subject.

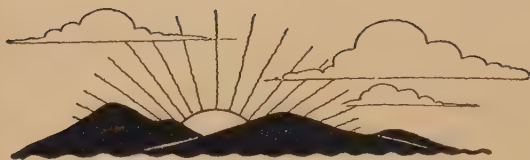
"Most subjects were confused and dismayed by their own observation,

at variance with that reported by others. Most of them wavered and began to agree with the selection of those previously instructed to give false answers. Only one in four was steadfast in reporting his own observations in all displays of the cards.

"There were indications that size of the majority had some influence on the ease with which the subject subordinated his own observation and there was some refusal to follow the most glaring errors. However, some subjects were perfectly willing to yield to majority when there was a difference of as much as seven inches in the lengths of lines.

"In a republic with history such as ours, inclination to reject factual observation and individual thought in favor of conformity—the acceptance of authority—seems very much like selling one's birthright for a mess of pottage. It is alarming that so many seem to have a taste for pottage."

—*Northwest Medicine* 56:419, April, 1957.



## Quotes Of The Day

*T. R. Alexander:* Education, recreation and camping are not separate and unrelated movements or programs, but rather inter-related parts of one common concern with the development of better human persons, which is, in turn, the chief concern of the whole organization of our society that we call democracy.

*Stanwood Cobb:* The earth and all that it represents exerts a gravitation to deflect man from his spiritual orbit. To counteract this earthly pull, Destiny has impregnated man with the great spiritual quality of aspiration. This is the secret of man's restlessness. And in spite of all his proclivity for evil, man can and will become a heroic world-builder.

*Albert Schweitzer:* The fact is that in theology the most revolutionary ideas are swallowed quite readily so long as they smooth their passage by a few small concessions. It is only when a spicule of bone stands out obstinately and causes choking that theology begins to take note of dangerous ideas.

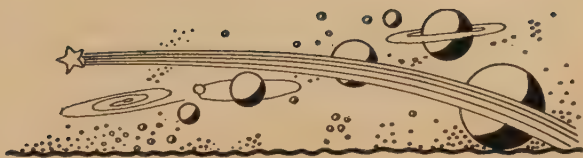
*Willett L. Hardin:* Not only must the ends which true democracy seeks be moral and just, but the means used to secure these ends must also be moral and just.

*Robert Fontaine:* The purpose of the world is not to provide us with constant bliss or aimless gaiety, but with opportunities to strengthen and develop our moral and spiritual selves.

*Howard W. Page:* It is no longer good enough merely to oppose war—we must also oppose those actions which create pressures toward war whether those pressures are dominated by a foreign power, or irresponsible actions on the part of government freed from such domination.

*Joshua L. Liebman:* Peace of mind may transform a cottage into a spacious manor hall; the want of it can make a regal park an imprisoning nutshell.

*William L. Brownell:* The ladder of life is full of splinters, but they always prick the hardest when we're sliding down.



## Quotes Of The Ages

*Henry David Thoreau:* Nothing more strikingly betrays the credulity of mankind than medicine. Quackery is a thing universal, and universally successful. In this case it is literally true that no imposition is too great for the credulity of men.

*John Tillotson:* When a man has once forfeited the reputation of his integrity, he is set fast; nothing will serve his turn, neither truth nor falsehood.

*Hjalmer D. Gould:* All the past is ours, because the present is the summation of the past; while all the future is ours by reason of immortality.

*Francis Quarles:* Hath any wronged thee? Be bravely revenged. Slight it, and the work is begun; forgive, and it is finished. He is below himself that is not above an injury.

*Marion LeRoy Burton:* The passions and desires, like the twists of a rope, mutually mix one with the other, and twine inextricably round the heart; producing good, if moderately indulged, but certain destruction, if suffered to become inordinate.

*John Ruskin:* Now the basest thought possible concerning man is that he has no spiritual nature; and the foolishlest misunderstanding of him possible is that he has, or should have, no animal nature. For his nature is nobly animal, nobly spiritual—coherently and irrevocably so—neither part of it may, but at its peril, expel, despise, or defy the other.

*Ralph Waldo Emerson:* One of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly, until he learns that every day is Doomsday.

*Amos Bronson Alcott:* One must have lived greatly whose record would bear the full light of day from beginning to its close.

*E. Thompson:* What are the sciences but maps of universal laws; and universal laws but the channels of universal power; and universal power but the outgoings of a supreme universal mind?

# Never The Same River

*Ford Lewis*

Minister of the First Unitarian Church, Stockton, Calif.

## THIS, TOO, SHALL PASS AWAY

At the time of his trial for "high crimes and misdemeanors" in India, Warren Hastings, the first Governor-general of the English possessions in India, is said to have related to his friends an Indian legend which gave him much comfort: A monarch who had suffered much discouragement and wanted to discover a formula for security and contentment asked his courtiers to devise a motto or slogan short enough to be engraved on a ring and suitable as a guide to living in good times or bad. After many suggestions had been made and rejected, his daughter offered him an emerald bearing the inscription in Arabic, "This, too, shall pass away."

Again, speaking to a troubled, disquieted America two years before the outbreak of the Civil War, Abraham Lincoln made use of the same Oriental tale, with some insignificant modifications, in an apparent effort to quiet sectional rivalries and mutual distrust. The field of inspirational literature is filled with further variations of this perennial theme. Not only that, but the experience of life bears out the poets' predictions and

even our worst anxieties and annoyances eventually melt away. In the case of Hastings, Burke's tirades against him proved powerless to win the conviction of a leader who had so notably exalted his country's power and prestige in India. He was acquitted. In the case of Lincoln, the ordeal of secession was safely gotten over at last and the integrity of the Union guaranteed for an indefinite future. He was vindicated.

It is worth noting that the quotation on the emperor's ring, "This, too, shall pass away," was offered as a philosophical truth applying equally to prosperous and adverse times. "Know ye," the ancient wisdom seems to tell us, "that both of these shall pass away. Know that good times shall turn bad, that happiness shall merge into unhappiness, but that the tide of trouble will also turn since nothing is ever static, no condition permanent."

Many of us have accepted the motto willingly. We are anxious to believe that our trials and adversities will pass and one day we shall be free from trouble. We would like to forge that underneath the smooth tapestry

of existence there is a seamy side. But in the mantle of life, as in any garment, it is the seams which hold the fabric together and make any organized pattern of living possible. Without the seamy side—and by this, I mean the challenges we meet which help us to grow in wisdom and moral stature and become the true men and women which is our bounty and destiny—without the seams, life's "garment of gladness" would ravel and run and quickly become a "muddy vesture of decay."

### A NEW ORIENTATION

Our security in this world comes not in building the dikes against change, but in coming to accept change as the normal order of things. Most human beings seem temperamentally inclined to a static view of life. At the same time, most of the evidence points to the conclusion that reality is never the same and that no static existence is possible. Heraclitus, the greatest Greek philosopher before Plato, took the position that the only permanent thing is change, that the only dependable trait life has is its undependability, and that the only safe prediction is that life will be unpredictable. Perhaps this is why he is called "Heraclitus the Obscure."

Thoughtful persons, however, will not let nicknames stand in the way of learning. Heraclitus' ideas sound modern and fresh and appropriate to

today's occasions in spite of their age. Three hundred years before Koholeth, the shadowy author of the Book of Ecclesiastes, was somberly insisting that "What has been is what will be done; and there is nothing new under the sun," Heraclitus had given his Greek contemporaries quite another point of view. "One cannot descend twice into the same river," he wrote. "To him who enters the same river, other and still other and still other waters flow."

To him life was flux. Reality had the appearance of conflict and never ceasing change. It was the function of the philosophic mind to resolve the warring opposites into "the invisible harmony." But when he wrote, "Into the same river we descend, and we do not descend; we are, and we are not," we can imagine he left some of his readers behind. Dark sayings like this are hard to understand. And even when understood quite well, they are hard to accept, for they seem to imply a world of relativism which threatens, at its worst extreme, to become a world of nihilism in which we can know nothing, can have no grounds for optimism and confidence.

What Heraclitus seems to mean is that in the world of sense perception the only reality we can know is a relative reality—relative to our senses. In the realm of pure thought another world obtains, free from sur-

face inconsistencies and contradictions. "To God, all things are beautiful and right and good; but men suppose that some are right and others wrong."

Both aspects of reality—the transient and the permanent—are commensurate with our experience. On the one hand, we are daily made aware

of how fleeting and temporal our existence is. On the other hand, we all at times feel an undeniable impulse to escape "the ever-whirling wheels of *Change*, the which all mortal things doth sway," and find some haven of continuity, some sheltered lee of certainty in the vast unknown. We are still on the search, after the manner of Wordsworth, for

Authentic tidings of invisible things,  
Of ebb and flow and ever 'during power, and central peace  
Subsisting at the heart of endless agitation.

### THE PROBLEM BEFORE US

Notice the key phrase, "central peace subsisting at the heart of endless agitation." Our peace is not to be found apart from change or in spite of it, but within it and because of it. This nation is presently looking for a peaceful formula for racial integration in the schools. Let us ardently hope we shall be more successful than the men of Lincoln's generation were in their effort to dispose of sectional disputes peaceably. Let us understand, as Lincoln reminded Americans a century ago, that this controversy, too, "shall pass away," but not automatically. Before we can achieve the changes in society which integration requires, we shall have to bring about some changes in our own thinking.

This change involves both content and method. Prejudice is based literally on "pre-judgment." The preju-

diced person, whether the object of his prejudice is a person with a skin color that differs from his own, persons who live in a certain state or country, persons who belong to a certain social club, or to none, persons with a certain name, or whatever or whoever the object may be, holds their prejudice by a very tenuous thread. Often a prejudice is born as a result of an unpleasant experience with a single individual and a whole class is brought into disrepute.

A child is frightened by a short redhaired man and never quite trusts short, redhaired men forever after. A school teacher named Sadie Glutz makes us learn to write right handed instead of left, and we detest the name forever after. Racial and national fear, distrust and prejudice can flourish with even less basis than this. The new science of semantics—which is no newer than the writing

of Heraclitus, actually—will teach men the danger of a generalization that sweeps all discretion, all facts and all individuals before it, and to consider persons as themselves.

The Negro teacher who wants to live in a "white" neighborhood is neither an African tribesman nor a Southern slave. He is an educated, cultured, well informed member of the middle class who wants to live among his peers. It is true that he may have descended from tribesmen and slaves, but who among us has not? Let him whose pedigree is utterly pure and unspotted cast the first stone. Meanwhile, let the mature man realize that reality is never the same river. The Jew we exclude, the Negro we segregate, the Oriental we patronize are not themselves the cause of our prejudice, but the innocent victims of it.

Our fatal flaw and the genesis of our tragedy is that we do not see people as people every day in new situations. We see them as stereotypes. "First impressions are always the best," we say. Not only that, but we often apply inaccurate and unjust conclusions based on first impressions of totally different people in totally different situations to the people and situations that come before us every day. It saves the labor of fresh thought given to every new situation, but the result is a harvest of error,

misconception and injustice. Every situation, every person is different *every day*,—yes, including ourselves—and no stale generalization can be brought over from the past and stretched and refurbished to answer today's questions. "Reality is a stream," Heraclitus again reminds us, "into which we cannot plunge twice. Everything flows. We can arrest the flow only in thought."

### MEDES AND PERSIANS

Some people go through life using the same vocabulary and opinions they were using at age sixteen. For them, the stream of reality is frozen solid, never changing. They take pride in their consistency with themselves and with the generations that have gone before. They are as consistent as cockroaches. And if they are forced by circumstances to revise an opinion or vary a stock reaction, they try to find some precedent or rationalization for it in their antique way of life, forgetting that each new problem very properly requires a new solution and that "time makes ancient good uncouth." They illustrate what Hayakawa has referred to as the underlying furtiveness with which we move into our more stately mansions, disturbed by an uneasy feeling that we have lost our homes.

To the extent that this describes us, we are caught in our own decrees. We are, by reason of an ill fitting

inflexibility, strapped in "the law of the Medes and Persians," which cannot be broken. Diodorus Siculus tells of how Darius III repented of a sentence he had passed on a certain Charidemus and acknowledged that he had been mistaken. He could do nothing about it, however, for the king's word had gone forth and could not be broken. In the allegory of Daniel, the king is pictured in the same dilemma. He did not want to place Daniel in the den of lions, the writer tells us, but he had made a decree in writing and signed it to the effect that whoever should worship except in the prescribed fashion should be thrown to the lions. Since the law of the Medes and Persians was unalterable, he was stuck with it.

Men ought to be wary of taking positions which they cannot abandon with good grace and cheerfulness if the situation demands it. Especially is this true when our opinions concern other people, as most of them do. The stubbornness with which we cling to a foolish consistency just to be consistent is the measure of the smallness of our minds and spirits. To stand by our beliefs when they are unpopular is a fine thing. To cling tenaciously to them after they have become untenable is something else again. Then it is a finer thing to be able to say "I made a mistake," and revise our beliefs accordingly. We

reach a time when holding to a decision or a point of view is not wisdom but stupidity. The virtue of humility can help greatly in such cases.

Prof. Edward L. Thorndike, the psychologist, once began an address before a gathering of nationally known educators with the remark that he was going to say something that he had heard no one else say to that association during the twenty-five years he had been attending its annual meeting. "I am going to say," Dr. Thorndike announced, "that I have been wrong." The value of such an admission is threefold. It makes us admit our error to ourselves, no longer allowing us to dodge it. It conveys to our friends the knowledge that we know about our mistakes (They know about them already). And finally and most important, it establishes an atmosphere of honesty which makes communication possible again. It clears the air and clears our conscience at the same time.

Know this, then, that we live in a mutable world. Life is not a rigid business of being, but a lively process of becoming. Too many of us try, in the words of Prof. Wendell Johnson, "to pour the new wines of possibility into the old bottles of tradition." When we realize that no event is ever exactly repeated and that no person ever wakes up exactly the same person he was the day be-

fore, we have the basis for a new philosophy of life. For many, the Rock of Ages, representing a static and unyielding certitude, is gone. In its place has come the new relativism, the new recognition of an old, old truth. It is the recognition of the truth of the ancient Oriental wisdom which understands that whatever life has meant in the past, "this, too, shall

pass away," and in its place shall rise a fairer world for all the sons and daughters of men. It is the recognition of the validity of the insight of Heraclitus that we are borne on the restless, ever shifting stream of life always to some new date with destiny. Only in this recognition and acceptance of change lies any tranquility for us.

As rivers seek a sea they cannot fill  
But are themselves filled full in its embrace,  
Absorbed, at rest, each river and each rill,  
Grant us such grace.



### PEARLS OF WISDOM

IT IS NOT GIVEN every man to date an epoch from himself, to turn aside old conceptions, and to swing the whole current of thought into one channel.

Epoch-making men are few in any century, they themselves seldom realize the value of the work they are doing and the public recognizes it, perhaps, last of all.

Each one of these, as he appears, undergoes the usual misunderstanding at the hand of both friend and foe.

There are assertions and denials, attacks and defeats, adulation and abuse, until at last it has passed into a proverb that a man cannot be summed up justly by contemporary thought. —John C. Van Dyke



PART OF THE RUINS OF ELEUSIS

## *The Mysteries At Eleusis*

*Lilian Whitin*

THE MYSTERIES of religion were not alone centered in the Eleusinian, but they meet man at every turn and constitute that alembic crucible from which divine wisdom is distilled; but a sojourn in Athens brings one to a vivid realization of the scenic splendor and impressiveness of these ancient rites celebrated at Eleusis, and the old Dipylon cemetery the visitor passes through the very gateway, leading into the *via sacra*, from which the ancient processions went forth. Eleusis is twelve miles from Athens,

and the Gate is within easy walking distance from Constitution Square, the central part of the Hellenic capital. Faring forth from the *via sacra* the view commands the Acropolis with that ethereal ruin of the Parthenon which seems to float in the air. The way is lined with funeral urns and sculptured tombs, although many have already been removed to the National Museum. The road winds on past the olive groves where Plato had his Academy, over the Cephissus and into a deep, wild valley opening

to the famous pass of Daphne beyond which is the Thracian plain. The processions that went forth along this route to celebrate the Eleusinian Mysteries have almost left their image in the ethereal currents to be disclosed to all in sympathy with the marvelous rites. They were invested with great splendor of ritual, and each of the officials carried in his hand a sprig of thyrsus; there were priests, mystics, youths, and maidens, who, when reaching the wayside temple of Apollo, would pause on the journey singing choral hymns, and dancing in honor of the god.

"Oh happy, mystic chorus,  
The blessed sunshine o'er us  
On us alone is smiling,  
In its soft, sweet light;  
On us who strive forever  
With holy, pure endeavor,  
Alike by friend and stranger  
To guide our steps aright."

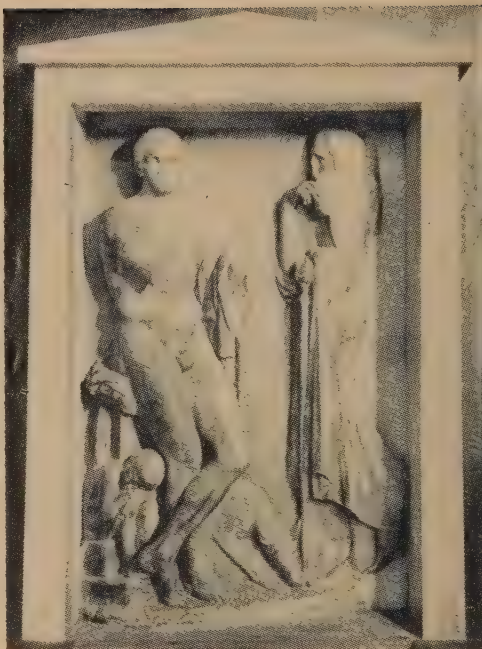
What was the purpose of these rites? There have been almost as many solutions and speculative theories as there have been questioners, but apparently the celebration only accentuated that universal quest of the spirit as to its origin, purpose, and final destiny. The Mysteries taught a more sustaining faith in the immortality of the soul, and in the nature of the experiences to be encountered after the change we call death. Cicero was one of the hopeful interpreters. "Much that is excellent

and divine does Athens seem to me to have produced and added to our life," he said, "but nothing better than those Mysteries by which we are formed and molded from a rude and savage life to humanity; and indeed in the Mysteries we perceive the real principles of life, and learn not only to live happily but to die with a fairer hope." This conviction of Cicero was shared and also affirmed in various expressions by Plato, Sophocles, Pindar, and many others.

Above the beautiful Bay of Eleusis is a high plateau on which the Temple of the Mysteries stood, and which is said to have been of such magnificent proportions as to hold thirty thousand people. There was a wide portico adorned by twelve Doric columns, from which two spacious portals led into the interior, which was quarried out of the solid rock underlying the height. The roof of the Temple was supported by forty-two colossal columns, in six rows; it was nearly two hundred feet long, and proportionately wide. At the beginning of this century the Archaeological Society of Athens excavated this ruin, finding intact the pavement and much of the foundations of the walls of this vast sanctuary, and this discovery is felt to have offered hitherto unknown problems to architects in its complexity of structure.

When the procession entered Eleusis with the men bearing olive branches, the youths adorned with chaplets, the maidens bearing holy vessels, each devotee, also, with a flaming torch whose glow lighted up the darkness as they advanced chanting the Homeric hymn to Demeter, the spectacle must have been impressive indeed. With all, special preparations had preceded the journey. Those who took part had all bathed in the sea; they had kept a fast; and the day before setting out was sacred to sacrifice.

But as to whether the celebration was exclusively a spiritual rite is a disputed matter. Certainly every rite was symbolic; certainly it was all one form of manifestation of idealism. The first initiations of the Eleusinia were called Terminations, denoting that the rudimentary period of life was ended, and that the candidate was now a *Mysta*, or liberated person. There were the Greater and the Lesser Mysteries, and the Greater were held to complete the liberation, and carry the candidate on to higher stages of development. "All men yearn after God," said Homer. The Greeks believed the soul to be of a two-fold nature, linked on one side to the Divine world, and partaking of the Divine



FUNERARY STELE (4th Century B. C.)

Found In The Ellissos  
In The National Museum, Athens

nature; on the other, allied to the phenomenal and the temporary, and thus under bondage.

No two commentators on the Eleusinian Mysteries have ever been in complete accord. Dr. Mahaffy held however, that all the more eminent authorities agree in one respect: that the doctrine taught in the Mysteries was that of faith in the next existence and that this belief made those who partook of the rites, better citizens

and better men.

Eleusis was also famous as being the native city of Aeschylus, who was born there about 525 B.C., and it cannot but suggest itself as a speculative query as to what degree his deep spirituality, and his messages of imperishable truth were influenced by the strangely religious character of the environment, the scene of the Mysteries.

When the ceremonies opened in the Temple, the initiates entered clad in linen, the head wreathed with myrtle, and golden grass-hoppers in the hair. But the actual nature of these rites has never been authoritatively disclosed. All speculation and all the theories find certain points and fragments of support, but no one rightly claims any entire knowledge. The

philosophy of Aristotle reveals to us that the Greeks held an undoubted consciousness of both visible and the invisible worlds; that they contemplated life largely from the standpoint of eternity.

Among the most beautiful of the rites of which we have actual record was the symbolic passing on of the lighted torch from one to another, each torch in the procession being lighted from the one immediately preceding it. This rite was to suggest by symbol the transmission of knowledge from one generation to another and from one century to another. Apparently the Eleusinian Mysteries were but another revelation of the manner in which the spiritual nature of man forever asserts itself as the inheritor of Immortality.



**LOOK SHARPLY** after your thoughts. They come unlooked for, like a new bird seen on your trees, and if you turn to your usual task, disappear; and you shall never find that perception again; never, I say—but perhaps years, ages, and I know not what events and worlds may lie between you and its return. —Ralph Waldo Emerson

IDEAS ARE COSMOPOLITAN—They have the liberty of the world.—You have no right to take the sword and cross the bounds of other nations, and enforce on them laws or institutions they are unwilling to receive.—But there is no limit to the sphere of ideas. Your thoughts and feelings, the whole world lies open to them, and you have the right to send them into any latitude, and to give them sweep around the earth, to the mind of every human being.

—Henry Ward Beecher

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## EDITORIALS

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### *Who Is Responsible?*

EVERYONE WILL HAIL the arrival of the day when war with all its horrors will be no longer possible, when nations will settle amicably whatever differences may arise between them by mutual agreement, and when the *fact* of Brotherhood, as it exists in nature, will have become recognized as existing also between the various groups of people forming the nations of the world.

Most of us are prepared to make some sacrifices to bring nearer this longed for day, as we are appalled by the thought of the terrible consequences that will follow an upheaval such as the world has not yet experienced; but many are in doubt as to how they can help or as to whether they can give any practical assistance at all. They are confused by the con-

tradictory utterances of the leaders of religious or scientific thought; they have seen the failure of conferences, of international agreements, of leagues and arbitration-tribunals; and they are looking on helplessly while disagreements and mistrust still dominate our outlook.

Fear of the atom bomb as it may affect the winner, as well as the loser, is the principal deterrent to war so far. Many continue in their despair of the possibility of ever establishing a reign of Peace on Earth, believing, as they are taught, that war has ever accompanied the development of the Human Race. Therefore, they say, it will be so till the end of the chapter, and there is no use in expecting that any individual effort can change the course of events.

Now the sooner the fact is recognized that the responsibility for war, for its continuance or cessation, lies directly with *ourselves*, individually and collectively, the better; and if it is ever to be ended, it will only be when *our* minds and hearts have become firmly imbued with the idea that war *can* and *must* be eliminated from the world's program. If we remain negative, waiting for someone else to move in the matter, reveling in our own powerlessness, we are rendering the task harder for those who *are* making an effort; we are throwing our weight on the side of strife. Let us not deceive ourselves, this is a matter in which all must take sides; there is no evading our responsibility; everyone of us who remains supine and effortless when the issue is trembling in the balance will be directly assisting the War-Spirit.

The teaching that man has always been at war with man is untrue; those who promulgate this fiction are those who take a limited view of the few thousand years of history and legend that have come down to us, and who ignore the universal tradition of a Golden Age of Humanity in the far past, when men lived in peace and harmony with one another and with a knowledge of their own divine nature to guide them. The cycles of human life have a way of repeating themselves throughout the ages; what has

been in the past will again come to be; and ours is the task to re-establish the Golden Age upon earth, to spread the belief in its possibility and to work for its realization. There is no use in our waiting for some celestial agency to clear up the mess which we ourselves have made; it is our work and God helps those that help themselves.

Much printing ink has been used during the last few years by interested parties in order to show that the statesmen of one or another country were to blame for the devastating conflict in the past. The writers, of course, sought to exonerate their own country and to show that the onus of blame lay with their opponents; but none of these writers laid stress on the obvious fact that, had the peoples of these countries really desired peace, and had they *nationally*—as a people—refused to cooperate with the war-mongers, the tragedy could not have taken place. We must see to it that a repetition of this crime against humanity shall be made impossible in the future.

Let us then fill our minds with this noble ideal of Peace and Universal Brotherhood, brood over it, make it part of our very lives, and pass it on to as many as possible of those with whom we come in contact. We shall thus be making a positive effort in the right direction that will be of in-

calculable benefit in shaping the future of the human race on right lines, and we shall be helping to lift the *thought-atmosphere* of the world out

of the depths of doubt and despair into which it has fallen. Surely we may all find this a work that merits the best that is in us to give.

## *The Criterion Of Truth*

PERSONALITY IS the most patent fact, and the most potent factor, in the life of man; it tinges all he touches, and is the colored glass through which he views the world. The average individual finds it exceedingly difficult, if not impossible, to avoid an inherent tendency to convert all problems that present themselves in thought or life into terms of self-interest. So true is this principle, and so general its operation, that it is exceedingly doubtful if any word in any language conveys precisely the same meaning to any two persons; hence arises the misuse and misinterpretation of words as the most prolific source of the disagreements of men. Both candor and charity compel the affirmation that truth, in its larger sense, has suffered more from those who have misconceived and misinterpreted it, than from those who have knowingly or willfully opposed it.

For the great majority of mankind the sole criterion of truth is traditional authority. Not only does this hold in matters of religion, codes of ethics, and civil rights, but the whole

tenor of individual life is determined by birth and geographical location. So also in matters of science, the authority of a great name is considered sufficient evidence for most persons who cultivate this department of knowledge; while only a small minority undertake to examine the evidence on which a verdict in any case is supposed to have been based.

It thus transpires that, in most departments of human endeavor, a few individuals virtually do the thinking for the masses, and by appealing to the prejudices and self-interests of the many, they are enabled to hold in check another minority over whom traditional authority has but slight control; and even where the traditional *dictum* is taken with some grains of allowance, it is still considered as accepted unless openly repudiated.

The great majority of people adhere to the religious forms into which they happen to be born, and upon the truth or falsity of which they have not been called to pronounce. By education these matters have been so thoroughly ingrained, and so

much pain has been taken to render their hold binding and lasting, that it is really strange that any are able to throw off the yoke of authority. Either fortunately or unfortunately, the number of those who are able to break away from traditional authority has very largely increased within the past few decades, while within traditional lines there is everywhere a questioning of authorities, a murmur of discontent presaging a war-  
ring of elements in the atmosphere of religious belief.

So-called religious truth a century or two ago assumed jurisdiction even over secular matters, and finally relinquished to science, though with great reluctance, the domain of physics and cosmogony, but only on condition of receiving absolute authority

in its own realm. In this age, religious truth and scientific truth are one, and that ~~the~~ highest and most important of human knowledge and human interest.

In short, the element of progress of today, pushed on by the spirit of investigation, has entered every realm of knowledge, and subjected it to searching investigation. One of the inevitable results of all this questioning has been to suggest to the less thoughtful that nothing sacred in any realm remains. A little deeper thought will show that nothing in the way of real knowledge can be regarded as unclean or secular; it will show that all truth is given by inspiration, and that every true revelation of nature is a divine revelation to man.

## *Mutual Appreciation Of Eastern And Western Cultures*

"HIS SYMPHONY is a crass monster, a hideously writing wounded dragon, that refuses to expire, and though bleeding in the Finale, furiously beats about with its tail erect."

"All impartial musicians and music lovers were in perfect agreement that never was anything as incoherent, shrill, chaotic and ear-splitting produced in music. The most piercing

dissonances clash in a really atrocious harmony, and a few puny ideas only increase the disagreeable deafening effect."

Our readers will undoubtedly be surprised to learn that the above quotations show how leading critics of the time received Beethoven's Second Symphony and his Overture to Fidelio. Nicolas Slonimsky, the

American conductor from whose *Lexicon of Musical Invective* \*the quotations are taken, states in his preface that "objections levelled at every musical innovator are all derived from the same psychological inhibition which may be described as Non-Acceptance of the Unfamiliar. This phenomenon is revealed in every instance where custom clashes with an alien mode of living or a heterodoxal mode of thinking. . . . Foreign languages are barbarian, unpronounceable. . . . Unfamiliar customs offend. Gestures have widely divergent social connotations in different lands. A Tibetan sticks out his tongue and hisses when he greets a friend, but such salutation is an insult to an Occidental."

Music is subject to the "Phenomenon of Non-Acceptance of the Unfamiliar" even when, as in the above cases, the unfamiliar is still part of one's own culture and tradition. How much more so is this true when the listener is from a different culture. Mr. Slonimsky, who did not have Asian source material available in compiling his anthology, nevertheless has one quotation to offer, a letter to a New York daily from a Japanese who attended the New York premiere of Puccini's *Madame Butterfly* in 1907: "Western music is too complicated for a Japanese. Even

Caruso's celebrated singing does not appeau very much more than the barking of a dog in faraway woods.

There is no doubt that a large section of the present-day Japanese public would no longer react in this way to Western music—for the great music of the West is becoming increasingly *familiar* to the Japanese, hence enjoyable. Unfortunately, there is no doubt too that the greater part of the Western public would still react ungraciously to the sound of Japanese music—and indeed to any Asian music.

The UNESCO General Conference held in New Delhi last year voted that three "Major Projects" be undertaken by the Organization. One of the reports on the conference contains the following statement: "It is probably not too much to say that the project which has caught the imagination of all Member States to the highest degree is the one on 'Mutual Appreciation of Eastern and Western Cultural Values.' While this project is still in its formative and exploratory stages its potential as a major factor for developing a new sense of community through greater knowledge of and appreciation for each country's culture and civilization was felt to be so important that this could be a project of paramount importance to the whole world."

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\*Published by Coleman-Ross Company, Inc., New York 1953

The new project is to be concerned not only with music, but also with painting, sculpture, architecture, the

dance, theatre, philosophy, religion and literature.

—*The UNESCO Courier*



**THE HAPPY MAN** is the man who is neither divided against himself nor pitted against the world. Such a man feels himself a citizen of the universe, enjoying freely the spectacle that it offers and the joys that it affords, untroubled by the thought of death because he feels himself not really separate from those who will come after him. It is in such profound instinctive union with the stream of life that the greatest joy is to be found.

—Bertrand Russell

# Photographing Radiations

*Langston Day*

AN ENTIRELY NEW kind of photography developed by a team of scientists working in the Delawarr Laboratories, Oxford, is opening a new chapter in scientific progress. Not only is it throwing light on some of the unsolved riddles of physics and biology, but it is likely to be used also in many matters of practical life, such as the analyzing of food-stuffs and water-supplies, medical diagnosis, crime detection, prospecting for metals and minerals, horticulture, veterinary work, and warfare. The cameras which are used photograph radiations, and they depend not on direct or reflected light but on modulated cosmic energy.

Science is familiar with electrical and radio waves, X-rays, Millikan rays, and other vibrations which fit into the electromagnetic spectrum. It is now apparent, however, that there are other forms of radiation and wave combinations, and that, in fact, every thing in the Universe from an electron to a galaxy, emits its own signature-tune of radiation. We know, of course, the radioactive substances emit vibrations; now it has been discovered that living cells and cell-groups can do the same. It is perhaps

more difficult to accept the fact that inert substances radiate waves. Yet more than fifty years ago papers were read to the Royal Society in London showing that radiations from metals and woods affected a photographic plate.

It has now been discovered that the internal pattern of any object is related to its energy pattern—that is, to the picture which its radiations etch in space. If we take an atom of hydrogen, in which a single electron revolves round a single proton nucleus, this movement produces a rhythmic radiation which is emitted by the atom. A uranium atom, which has 92 electron orbits, naturally produces a more complex radiation. So too, if we combine various atoms into molecules we shall find that the waves and vibrations emitted combine into still more complex forms, which are similar in shape to the radiating body.

This process continues up the scale into the organic world of living creatures. Here there is such a complexity of vibrations that they build up into definite patterns, or force fields as scientists call them. These energy patterns cannot, of course, be seen by the naked eye, but the new process

of photography is able to record them. Radiation photography is a most important discovery, for it brings to light an invisible world which appears to be the framework on which our physical world is built.

In ordinary photography a camera is focused in space so that it gives a clear image of an object. But in radiation photography the patterns have first to be brought to life by a special process of tuning, somewhat similar to that used in tuning a radio-set. Not only can these strange cameras be focused in space; they can be focused in another dimension, which is concerned with levels of organization. They can, for example, take photos of the radiations of atoms, or of living cells, or of complete organisms.

If photographs are taken on the atomic level, the results are very curious. Each kind of atom or aggregation of similar atoms emits a directional beam, so that photographs of atomic radiations resemble tiny searchlights. The direction of the beam identifies the atom. The applications of this to chemical analysis are obvious. Photographs of spa waters, for instance, show at a glance what the water contains. The health value of foodstuffs can be accurately gauged, and trace impurities are clearly shown by faint directional rays. By this new photography the

postal authorities could analyze the contents of suspected parcels without opening them, and Customs officials could detect the presence of contraband.

When the camera is tuned to photograph radiations on higher levels of organization the results are still more interesting. In this case the myriads of directional beams emitted by the atoms have combined like the fine strokes of an etcher's pen to build up recognizable forms and shapes. We are given a peep into Nature's building operations.

Suppose we take a horse-chestnut, a conker. If it is alive and healthy, it contains myriads of invisible radiations corresponding to the whole of its possible future as a chestnut-tree. The camera can be tuned to record its potentiality to form roots, potentiality to form flowers, and so on, and it is possible to obtain actual photos of future roots and flowers. This may seem an impossibility, unless it is remembered that we are passing beyond the frontiers of time and space and that seeds contain their potentialities for growth packed up inside them.

The farther we travel out of the world of time and space towards the creative source, the nearer we get to a common origin from which everything springs. One of the principal discoveries made by this team of

scientists is that all forms of energy known to us arise from a basic cosmic energy which is everywhere and always. The Universe, in fact, is no dead thing. It is bathed in an illimitable ocean of energy, which even in the remotest interstellar spaces lies ready to be called into being. This cosmic energy is not only the source of all forms of energy, such as electricity, heat, light, and so forth, it is also the origin of matter.

In his book *The Nature of the Universe* Fred Hoyle says:

"From time to time people ask where the created material comes from. Well, it does not come from anywhere. Material simply appears—is created. At one time the various atoms composing the material do not exist and at a later time they do. This may seem a very strange idea, and I agree that it is, but in science it does not matter how strange an idea may seem so long as it works—that is to say, so long as the idea can be expressed in a precise form and so long as its consequences are found to be in agreement with observation."

At one moment the atom with its enormous internal energy does not exist. At another moment it appears from nowhere, provided that certain conditions are fulfilled. Its source is the sea of cosmic energy which lies about us. In the same way energy can be conjured up from nowhere

artificially, if we know the secret. The radiation camera works on this principle. Immeasurable prospects of tapping cosmic energy for other purposes lie in the future—and, also, a new correlation between different departments of science.

As the years go by, it is becoming very clear that science is too much in water-tight compartments. Seemingly insuperable barriers lie between one branch of knowledge and another. One such barrier divides physiology and psychology. What is thought? At one time it was said to be a vibration of molecules in the brain. Today this theory is discredited, but although a great deal has been learned about the mechanism of the brain, no one is able to say what thought is.

Discoveries at Oxford have shown that mental activity and charged particles spring from a common source, which may be called universal mind. This is really cosmic energy in another aspect. It is not only the mother of matter and energy, it is the mother of intelligence. The strange, almost magical manner in which the living elements in Nature seem to build themselves into embryos finds an explanation. What we observe in biological processes in universal mind flowing into our visible world of matter.

Some of the instruments in use in the Delawarr Laboratories depend for their functioning on the controlled thought of the operator. This notion is not so incredible when we understand the circumstances, for the work at Oxford has crossed the boundary line between the mental and material worlds. From the evidential point of view, what clinches the matter is the success of these research workers in photographing thought-forms. In one test experiment, employing a special arrangement of apparatus no longer in use, a scientist held in his mind the visual image of a half-opened penknife. A number of exposures were then made after the apparatus had been tuned. The results varied in clarity, as might have been expected when the subject was a fluctuating image in a man's mind, but several of the photos were excellent.

It has been found that radiations of all kinds obey a law of harmonics which is familiar to us in music. Evidently this is one of the basic laws of creation, for it seems to govern everything both great and small.

One of the principles which is well known in music is that of resonance—the principle whereby a vibrating violin-string can shatter a wineglass which vibrates in harmony with it. It now appears that resonance occurs not only with sound-waves but also with all forms of radiation and

that it plays a fundamental role in Nature. By resonance all growing things derive their vital energy from prime sources, with the aid of the sun.

It has also been discovered and verified by radiation photography that the rotational position in which a plant grows from its seed is the exact position in which this resonance is greatest. If you dig up a plant and bend it out, the result is usually a feeble growth that that which would be found if the plant were left to grow undisturbed. However, as gardeners know, there are exceptions. These exceptions occur when the plant happens to be bedded out in its original rotational position. It is believed that people with green fingers have an instinctive gift for rotating plants into their best positions for growth.

It appears that resonance occurs between the whole of an organism and a detached part of it—for instance, between a plant and its torn-off leaf, or between a man and a specimen of his blood. Thus it is possible to tune in to a person by means of his blood-spot, and moreover, distance is no bar. By means of such methods radiation photographs have been taken of distant subjects clearly showing the existence of pregnancy in women, of specific diseases in

various organs, and even of predisposition to a disease.

The new science of radiation photography, although in its earliest infancy, seems to hold out prospects more in keeping with a Wellsian novel than with sober reality. No

doubt it will take many years before its possibilities are fully known, but in the process of its development we shall perhaps discover more about the nature of reality than we have yet discovered in the laboratory.

—*Chambers's Journal*



#### FUNDAMENTAL UNITY

Oh, why should men engage in war,  
And kill each other—year by year—  
In fruitless effort to “have more,”  
When true wealth lies so very near?  
Oh, why this clash of gun and sabre,  
This everlasting fight for “self?”  
It’s logical to “love thy neighbor,”  
Because thy neighbor is thyself.

There is no wall ‘tween “mine” and “his,”  
For it is plain—as plain can be—  
I am a part of all there is,  
And all there is—is part of me.

All nature’s One—all unified.

Oh, let us rise up from the sod!  
The Christian life might well be tried;  
We live within the power of God.

—Arthur Foster

## AMERICAN INDIAN MUSIC

DR. FRANCES DENSMORE, eminent authority on American Indian music, celebrated her ninetieth birthday anniversary recently at her home in Red Wing, Minn. She also observed the fiftieth year of her association with the Bureau of American Ethnology of the Smithsonian Institution.

In the summer of 1907, Dr. Densmore became affiliated with the Bureau as a research associate for the study of American Indian music. In the ensuing years she recorded on phonograph records some 2,400 songs and prepared descriptive notes about each song. The records are now on deposit at the Library of Congress and are designated the Smithsonian-Densmore Collection of Indian song recordings. She also wrote detailed monographs about the music and the Indian groups whose songs she recorded, and they were issued in some 20 publications of the Bureau of American Ethnology. She is the author of numerous popular articles and shorter reports which appeared in professional journals and magazines for the general reader. While recording the songs she collected hundreds of specimens of musical instruments. Her largest collection is in

the Smithsonian's National Museum. During the course of her investigations Dr. Densmore worked and lived with Chippewa, Mandan, Hidatsa, Arapaho, Cheyenne, Papago, Pawnee, Seminole, Sioux, Maidus, and various Pueblo tribes.

Dr. Densmore has received widespread recognition for her contribution both to music and to the knowledge of the American Indian. In 1924 she was given an honorary Master of Arts degree by Oberlin College and in 1950 the honorary degree of Doctor of Letters by Macalester College at St. Paul, Minn. The Minnesota Historical Society in 1954 awarded her a citation for distinguished service in the field of Minnesota history. That was the first such citation to be given by the Society. Dr. Densmore's bulletin on Seminole music issued by the Bureau of American Ethnology last year proved so popular that a second printing was necessary. She has just finished correcting the page proofs on a bulletin pertaining to the music of the Acoma, Isleta, Cochiti, and Zuni pueblos in the Southwest. Despite her increasing years, Dr. Densmore still maintains a keen interest in Indian music and continues her studies of it.



# Civil Rights And World Affairs

The Movement For Racial Justice Has  
Profound Implications On The International Scene

*Michael Harrington*

ON MAY 17, 1957, over twenty thousand negroes and whites from thirty states gathered at the Lincoln Memorial in Washington, D.C., in a "Prayer Pilgrimage for Freedom." This assemblage marked a solemn event in recent American history; it expressed the most significant social movement in this country since the thirties, a phenomenon with serious international ramifications.

Two crucial aspects of this Prayer Pilgrimage indicate the importance of the thousands gathered at the foot of Lincoln's statue. Here was a militant social movement whose form was religious; and here was a movement which has been profoundly influenced by the struggle of the colonial peoples for national liberation and which seeks, in turn, to influence that struggle in Asia and Africa by achieving justice in America. Every speaker on May 17 referred to the Pilgrimage as "historic." Ordinarily, this would seem a rhetorical exaggeration; on this day it seemed an obvious truth.

The Supreme Court decision in 1954 ending segregation in the schools

marked a decisive turning point in the movement for racial justice in the United States. For some fifty years the focus of the struggle had been the NAACP, and the conflicts took place in the court room. By far and large the mass of negroes in America were not actively involved in the fight for their own rights. There were, to be sure, incidents and struggles marked by more direct and popular action—A. Phillip Randolph's threatened March on Washington in the early forties is a case in point—but a slow, arduous legal fight was the dominant note.

The very magnitude of the Supreme Court decision changed all that. Once the principle of equal, unsegregated rights in the public schools had been proclaimed, and various southern states had announced that they would not abide by the ruling—the Montgomery, Alabama and the Clinton, Tennessee, crises erupted. A single Till case was enough to send the membership of the NAACP soaring. Vast masses of negroes who had silently watched the drama unfold

the court room began to take an active part in the struggle.

Here we encounter the first crucial point that was obvious in the Prayer Pilgrimage. The active participation of millions of negroes in the civil-rights movement took a religious form: the church was the one pervasive institution, the single mass force, which united the Montgomery domestic servant, only a generation away from the fields, with the more sophisticated negro worker in New York. Thus it was that the thousands gathered in Washington for a *Prayer Pilgrimage*, that the meeting was opened with the reading of scripture and spoken through the mouths of over a dozen ministers of the gospel.

In the year-long bus boycott in Montgomery, the cells of the new social movement were the churches. And the leader was, of course, a young clergyman, Martin Luther King. But the inspiration for the movement was not purely an American religious spirit; it owed much to the struggle for independence in India.

The ideas of Gandhi took strong root among American negroes. Their ideals, their tactics, their very phrases were profoundly influenced by the Indian pacifist. To the deeply spiritual, but resigned, tradition of the Negro church was added the militant religiousness of India's non-violent revolution. (At every prayer meeting

in Montgomery during the bus boycott, prayers were offered up for the racists. And when his house was bombed, Martin Luther King quieted an angry mob of negroes by reminding them of the Sermon on the Mount.)

The Prayer Pilgrimage summed up this development. It was a mass movement of many thousands, organized with the help of the churches. The ceremony itself was religious. And each speaker talked of the necessity of non-violence. (It was strange to hear Martin Luther King address a mass audience and distinguish between eros and agape—but the strangeness comes only if the speech is taken out of context. In the perspective of the last three years of the struggle for civil rights, it was perfectly normal.)

The Prayer Pilgrimage, like the whole recent development among American negroes, thus bore the mark of Gandhi's influence. But if this movement has been affected by events in the colonial revolution, it has also turned actively toward the international scene.

In Washington last month, speaker after speaker pointed out that the majority of the world's people are non-white. These colored masses, they said, look to America and to America's treatment of the negro; their reaction to American foreign policy is,

in part, their reaction to the continuing shame of racial segregation. The United States, they argued, cannot win the trust of the new nations of the colonial revolution as long as the blight of second-class citizenship continues here at home.

The point is not rhetorical. The awakening of millions of negroes in the United States has resulted in a widening of their perspective, in a heightening of their concern for international events. In this sense, the Prayer Pilgrimage, and the civil rights movement in general, have major implications for foreign policy. It is not inconceivable that American negroes, in the near future, will mount a severe criticism of the State Department's overseas propaganda. At the Lincoln Memorial, one speaker formulated the idea. Our Government, he said, has been boasting for three years about the Supreme Court decision. But what if we tell the peoples of the world that this country will not obey the law, that things have not changed for us?

The danger in this attitude is apparent: it is that of a "black nationalism," of an inverted racism. And, indeed, nationalist movements have taken profound roots in American negro life in the past. (The Garvey campaign to return to Africa is only the most famous case.) Yet, the leaders of the Prayer Pilgrimage were on

guard against such a development. Martin Luther King himself spoke out against this kind of nationalism and insisted that the civil rights movement had to be *inter-racial*, that it was not a struggle between white and black, but between those who believe in equality and those who do not.

But here is one more paradox of a paradoxical movement: perhaps the most intense mass concern for international politics in the United States has emerged among the negroes as a result of their own struggle for equality. Thus far, as we observed, the most obvious effect of this has been the influence of the Indian independence fight upon the tactics of the civil rights movement. But, as the Prayer Pilgrimage suggested, we may well be entering a period in which American negroes will broaden their perspective and become a more active force in determining the direction of foreign policy.

If such a situation does emerge, it may mean that the United States will contain a powerful group committed to enthusiastic support of colonial revolutions, a group that opposes present United States policy because it has not been oriented successfully enough toward the new mass movements of Asia and Africa.

Finally, one could see in the throngs that gathered at Lincoln Memorial that the civil rights struggle has im-

portant political implications for almost every area of American society. Particularly interesting in this regard was the alliance of the negroes and the labor movement in the Pilgrimage itself.

All around the Memorial were buses with banners proclaiming the presence of Labor: the Electrical Workers, the Auto Workers, the Garment Workers, New York's famed "District 65"—these, and many other union contingents, were in evidence. The most powerful institutions in American society to endorse the Pilgrimage were the unions. And in the crowd, somewhere between a third and a half had come to Washington under union auspices.

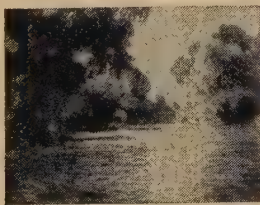
These facts, coupled with the consciousness of leaders like Martin Luther King that the civil rights fight cannot be confined to the single issue of negro equality, has great significance. In his Washington speech,

King spoke of the necessity of finding an alliance between the negroes and a "true" liberalism—one that is courageous on the issue of civil rights.

Three years of intensive social movement were thus summed up, and the direction of further change was indicated. In order to capture the particular quality of this movement, one must think back to the role of the non-conformist churches in the English labor struggles. For the Supreme Court decision of 1954, commemorated in 1957, has let loose a powerful social force in these United States, one whose effectiveness is growing at an amazing speed.

In three years, a structure of discrimination which had endured almost a century has been radically undermined; the future will bring its total collapse. The implications of this, for both domestic and foreign policy, are profound.

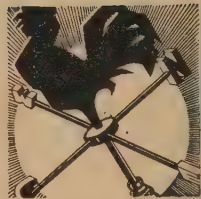
—*World Alliance Newsletter*



**DELAY NOT** the health of thy soul through trust in friends or in neighbors; for men will forget sooner than thou thinkest; it is better to make provision betimes and send before thee some good than to trust in other men's help. —Thomas A. Kempis

# WEATHER VANE

A breath of Will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale, and it is the wind which blows the world into order and orbit.—Emerson.



## INTER-PARLIAMENTARY UNION DISCUSSES FREEDOM OF INFORMATION

A Committee of the Inter-Parliamentary Union, meeting recently in Nice, France, studied a report by UNESCO on efforts to end restrictions on the free flow of information between countries, and urged that parliaments promote the exchange of ideas and facilitate travel for journalists and for educational purposes.

Surveying obstacles to the flow of information, the report dealt among other things with censorship and travel restrictions; the dearth of information media in large areas of the world; technical obstacles such as high communication charges and difficulties in allocating radio frequencies; and tariff and copyright problems affecting the flow of information materials.

After a two-day debate, the Union's Committee on Intellectual Relations adopted a draft resolution appealing to the members of the Union "to ask their parliaments to adopt measures for the free exchange of news, in-

formation and publications, . . . free circulation of educational materials and of persons travelling for journalistic, scientific and cultural purposes."

The Committee also invited representatives of the different nations to approach the competent authorities in order to put an end to all restrictions on exchanges of ideas.

Founded in 1889, the Inter-Parliamentary Union consists of parliaments and national groups of parliamentarians in 46 countries. It promotes, among parliamentarians, the development of democratic institutions and international co-operation.

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## U.S. AND RUSSIA EXCHANGE VISITS OF RADIO-TV EXPERTS

As we go to press the United States agreed to begin negotiations with Russia in October on exchanges of radio and television broadcasts between the two countries.

In a note handed to a Soviet Embassy official, the State Department also proposed that American an-

Soviet radio-TV experts exchange visits this month to get acquainted with each other's facilities in the radio-TV field.

The note said the United States is ready, if Russia agrees, "to discuss immediately with the Soviet Embassy the details of the exchange visits of radio and TV experts, which might take place in September."

The negotiations on exchanging radio and television broadcasts would take place the following month between the Soviet Embassy and the State Department.

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#### WARNING ON PERIL OF RADIOACTIVITY

*Geneva*—A finding that "most genetic effects are very closely additive so that a small amount of radiation received by each of a large number of individuals can do an appreciable amount of damage to the population as a whole" has been made by a World Health Organization study group.

The group met in Copenhagen last August under the chairmanship of Dr. Alexander Hollaender, Director of the Biology Division, Oak Ridge (Tenn.) National Laboratory. It included experts from nine countries.

Curtailement of man-made radioactivity is urgently needed to assure the "health and orderly development

of future generations," the group declared.

The scientists who made up the WHO team called for international action on two complementary aspects of the problem: intensification of experimental research and systematic recording of individual exposure to radiations.

The group called attention to evidence indicating that the life span in mammals might be reduced even by relatively small doses of radioactivity.

#### Nuclear Congress Reports

Meanwhile, at the opening of the 1957 nuclear congress in Philadelphia, sponsored by 24 scientific and engineering societies, sanitary engineers warned that the states face "a grave challenge" in protecting the public from the dangers in atomic pollution of air and streams.

In a paper presented at the congress, they said that this challenge is the prospect of harmful radiation and wastes from the nation's growing atomic energy industry. The states need to develop intensive controls since they are not yet prepared to meet the challenge, they added.

The engineers stressed that radioactive waste in streams may have to be diluted more than a million times as much as organic wastes to nullify pollution, and that plant life in

streams tends to concentrate radioactivity and that it may be passed along on the food chain to man.

They pointed out the long radioactive life of some of the wastes and expressed the view that some of these wastes will have to be sealed away for hundreds of years to protect the public.

—*Scope Weekly*

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#### NOTES FOR HOME EDITORS

The overseas missions department

of the Methodist Conference of Great Britain drew attention to the "grave problem" of Asian religions and the swift increase of the world's population, which "makes Christians a steadily diminishing proportion of the human race." Basil Clutterbuck, department secretary, said that "if we measure the Christian church in the world on the yardstick of numbers, it is losing ground all along the line."



## Whooper Conservation

*C. Edward Graves*

Western Representative, National Parks Association, Carmel, Calif

THE QUESTION of the survival of a certain species of bird or animal belongs to the field of wilderness conservation. Certainly one of the wise uses of wilderness is for the purpose of protecting threatened species. Wildlife management of species not threatened with extinction is concerned with "open seasons" and "game limits." How many of them can be "harvested," if this particular resource is wisely used? Conservation here becomes a question of good judgment in management on the part of wildlife officials. There is sometimes disagreement in a particular

situation among conservationists themselves.

In the case of the survival of a species, however, there is no disagreement. A recent release of the Fish and Wildlife Service is a heartening reminder that when such a rare species of birds as the whooping crane has been reduced to a pitifully small remnant, even the gunners will forego their sport in the interest of sentiment. The release reports an incident that took place on the shores of the Harlan County Reservoir in Nebraska the last week in October.

A flock of several hundred geese grazing there included two of the remaining 26 whooping cranes known to be alive and free. Rather than run the risk of shooting these two precious individuals, the gunners refrained from bagging an easy limit of geese in a gesture that is certainly a tribute to the finer qualities of the human spirit.

Newspapers and magazines are more and more coming to appreciate the dramatic qualities of the annual migration of the whooping cranes from northern Canada to the Arkansas Wildlife Refuge in southern Texas. A recent report that one of their number had been killed by striking a power line in Nebraska made a news item in many papers. It developed afterwards that it was a white pelican instead of a crane, but the significant thing about it was that the fate of a single bird was considered important enough to be put on the news wires. There is perhaps hope for a vanishing species, when the public is so keenly concerned.

In the midst of writing this column I heard a commotion in our living-room. Investigating, I found a pygmy

nuthatch that had flown in the open door and was beating against a window in an effort to escape. Picking up the partially stunned bird, I carried it outside, perched on my thumb. For several minutes I enjoyed its company and finally had the pleasure of seeing it revive and take off suddenly into a near-by pine tree.

This feeling of kinship with wildlife is perhaps what some people would call sentimentality or emotion. Whatever it is, I believe it is responsible for the great public interest in and sympathy for the small band of whooping cranes in their efforts toward survival. I think it is not far below the surface in everyone, and that dramatization of the plight of a species of birds, as well as sometimes of certain human beings, brings it quickly to the fore.

An editorial about the whooping cranes in the *Christian Science Monitor* ends with these pertinent words: "Should the whooping crane vanish because of men's wantonness or for want of their protection, then will vanish also a fraction of those values which give dignity to human society and bind it together."



BE SUCH A MAN, live such a life, that if every man were such as you, and every life a life like yours, this earth would be a Paradise.

—Philip Brooks

# The Death Penalty

Condensed from The Forum, February, 1925

Thomas Mott Osborn

Former Warden at Sing Sing State Prison, Ossining, New York

THERE IS only one argument in favor of capital punishment—that it instills fear into the hearts of would-be murderers and thus prevents crime.

A moment's reflection will show that this argument is purely hypothetical; it is impossible to determine how many men are restrained by fear from committing murder. It used to be considered desirable, in order to instill the proper amount of fear, to have public executions, until people woke up to the fact that public executions actually encouraged crime. If executions really engendered fear, it stands to reason that more fear would follow public executions than private ones.

There is an old proverb: "The blood of the martyrs is the seed of the church." All attempts to stifle religious propaganda by persecution end in spreading the religion. It is also true of crime; brutal punishments increase it. We read in history about epidemics of witchcraft, and Sir Walter Scott writes of Scotland in the 17th century: "It is remarkable

that the number of supposed witches seemed to increase in proportion to the increase of punishment."

In referring to Professor Kirchwey's article on the Death Penalty in the Bulletin of the National Society of Penal Information for November, 1923, we find the following significant fact: "The electrocution of the notorious Kemmler at Auburn Prison, New York, some years ago, was celebrated by 24 murders in New York, 10 in New Jersey, and 10 in Pittsburgh, all within the space of 30 days."

There are a number of strong arguments against capital punishment.

*It is wrong.* The Commandment "Thou shalt not kill," is subject to no qualification. It does not add: "Unless the authorities of the state decide otherwise." There is no warrant for religion for the state to kill any more than for an individual to kill. "Vengeance is mine, I will repay, saith the Lord."

*It is brutalizing.* If the state kill men in cold blood, it sets a bad ex-

ample to all the weak and wicked in the state. A man would say: "The state kills; why should not I?" Sometimes a man has better means of knowing whether a criminal is guilty than the state; is he then justified in taking the law into his own hands? Many feel so. The effect of the state's killing men is to create a disregard for human life; this tends to increase crime.

*It fails to instill fear.* It is a fact that a large percentage of murders are committed in the heat of passion, when the murderer is not in a position to reason; fear of the law plays no part at all. In the remaining few, whatever fear there may be is more than balanced by the belief on the part of the criminal that he is not going to get caught. There are also some who deliberately kill; but the knowledge that they will be caught and punished does not deter them. The remark will be made: "I'm satisfied, I got even; I don't care whether I go to the chair or not."

If men were afraid of capital punishment, they would be equally afraid of a long term of imprisonment. It does not deter the present criminals; and there is nothing to show that a change in the law would increase murders. It is only a theory at the best. On the contrary, various States of the Union have abolished capital

punishment without an increase in the number of murders.

*It is unjust.* In all schemes of punishment the first thing is to have it equitable. Now it is estimated that less than one and one-half percent of murderers are actually executed. This, of course, embitters the friends of those who are killed, and they often determine upon a murderous revenge.

*It glorifies crime.* Rabbi Goldstein, Jewish Chaplain of Sing Sing, once wrote the following: "The night the gunmen died at Sing Sing, the youngsters of the East Side turned out and came to Sing Sing until it became necessary for the warden to place armed keepers on guard outside the prison walls. They were there for the purpose of being able to say afterwards for their own glorification that they stood beyond the walls when their heroes were put to death. It is a common experience that you find no cowards either in the halter of the gallows or in the electric chair. No case has ever come under my observation where a victim of the death penalty has not met his doom with fortitude. This makes heroes of them. It makes the men who die in expiation of their crimes against humanity, akin to the martyrs and heroes who die for humanity. Death is too great a thing to be vulgarized through capital punishment."

When we send a man to death, we invite misplaced sympathy for a criminal—we make a hero of a murderer. This has a specially bad effect upon the young.

*It is futile.* From the foregoing it is seen that in my opinion the death penalty is futile, as it does not succeed in its purpose. The only thing it does is to remove the possibility of the murderer committing another crime, but if this is desirable, why not kill all criminals, when we catch them?

*Innocent men are killed.* If there were no other reason for doing away with the death penalty, the number of mistakes that are made would be reason enough. Of the 39 men who were executed during the two years I was warden at Sing Sing, the Warden's office was certain that four men were innocent. Even making allowances for our being mistaken,

there is still too much chance.

The real case against capital punishment was once put to me in this way: On the night before his execution, a young man of 20 said to me "I am not afraid to die; we all of us have to die some time; and what difference does it make to me whether I go now, or five years from now, or ten years from now? But there are two reasons why I am sorry to go now. One is on my mother's account . . . The other is this—I should have liked the chance to do enough good in the world to balance the harm I've done."

He had the right idea. The only way to balance a debit is by credit. Resist not evil, but overcome evil with good. Balance wrong by right. Give the man a chance to redeem himself after his sin by doing good to make things balance. That can be done, even in prison.

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## Foreign Languages

*Harry Steinhauser*

SEVERAL DECADES ago foreign language instruction on this continent suffered a catastrophic slump in its fortunes. Ancient and modern languages, which had once stood at the center of liberal education, were

driven to the periphery or virtually eliminated from the curriculum. Now there is an upsurge of interest in foreign language study in this country. Within the profession there is talk of a "renaissance" that promises

to restore foreign languages to the core of liberal education. . . .

Focusing our attention on the situation in the colleges, we must consider what justification the foreign language teachers can advance for keeping their discipline as a basic feature of a liberal education. For years to come most college students will devote no more than two college courses to the study of a foreign language. What can we give them in that time that will make a real contribution to their liberal education? . . .

The renaissance must be accompanied by a reformation; for this we need a new set of theses to nail on the walls of every classroom.

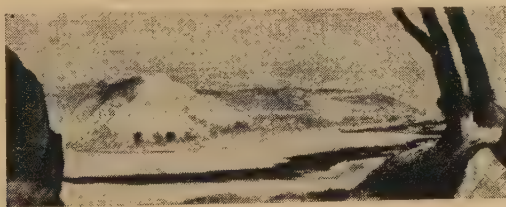
1. Our ultimate goal must be the teaching of the culture of the country. Mastery of the spoken language, important though it is should never be more than a by-product. In foreign, as in native speech, the basic question is: why say it if it isn't worth saying?

2. If, in our language courses, we are not aiming primarily at the production of linguists, neither are we training literature majors, nor philologists. *We are participating in a program of general education.*

3. We shall best achieve this end by thinking of our discipline as an area study.

4. We must not underestimate the intellectual maturity of our students, even the apathetics. We must offer them mature reading matter, not entertainment or Pabulum.

5. We must somehow lure our best brains from their literary, philological, or historical studies into the elementary classroom. When our students find themselves encountering first-rate minds who can put humanistic meaning into the study of even elementary grammar and conversation, they will respond and be educated while they still learn how to deal with the French taxi driver or the German waiter.



I SHOULD NOT WONDER if Euripides spoke truly in saying: "Who knows whether to live is not to die, and to die is not to live?" —Plato

# *The Authoritarian Church Versus Spiritual Growth*

*James M. Williams*

Emeritus Professor of Sociology of Hobart College

A FRIEND recently raised the question: "What is spiritual growth?" Must not every person answer this question for himself, inasmuch as only the person knows his own thoughts and feelings directly? He can convey these to others and learn from others only through the inadequate medium of language. But with friendliness and frankness in expression we can learn from one another. And we can always learn from the written word.

In these ways we invariably learn that we have certain experiences in common. Nothing has more endeared Abraham Lincoln to the American people than his remark that, though we are not equal in many respects, we are equal in this, that in the course of our natural life we shall be called upon to meet suffering and to endure it. Suffering is one of the general facts of human experience around which religion centers, but only those with a depth of compassion fully appreciate this. Another is the mystery of the universe, and also

the mystery of one's own mind, and of one's relation to the universe, this mystery still as great as ever, even to the most profound thinkers. Every new day is a path into the unknown and so is life at its end. Only those utterly thoughtless, who seek to escape into social trivialities or their own verbal rushes can fail to be religious.

We all have the open Bible, and the first words of the fifth chapter of Matthew tell us that the path of spiritual growth leads away from egoism from a sense of personal superiority in the direction of humility, openness of mind, a sympathetic intuition of the needs and an understanding of others and a willingness to take responsibility. No wonder Jesus' message sounded strange to the proud ecclesiastics and priest-ridden people of his day, for it was radical. It was an appeal to the person to free himself from priestly control for an experience of spiritual growth. Jesus' gospel throughout is an invitation to and an explanation of, this experi-

ance: Ye must be "born again," "of water and the spirit," "the spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him, but ye know him for he dwelleth with you and shall be in you."

We have also the records of those through the ages who have been outstanding in spiritual growth; for instance, John Woolman's *Journal* with which I became acquainted during my college course in American history. Some of Woolman's great thoughts have guided me ever since, for instance, "Prayer, in pure resignation, is a blessed habitation." Come what might, he was dedicated to living in "the pure openings of truth" as his habitation. His life (1720-1772) was one of constant prayerful service for mankind, especially through his ceaseless testimony against slavery, which has given him a place in American history. The *Journal* is now out of print but can be found in Volume I of the *Harvard Classics*.

These records of the saints through the ages have increased year by year right up to now, for instance, *Autumn Days* by Dr. John Howard Melish. One cannot seek to make companionship with these shining ones a part of one's own life without coming to realize, in all humility, something of the meaning of spiri-

tual growth. We have abundant sources of inspiration; let us drink deeply of them.

Some of us are fortunate enough to know or to have known, in our own family life, those who were and are better than ourselves and a constant inspiration. Is there any experience more blessed than that?

It is from this point of view of personal spiritual growth that one may raise the question whether an ecclesiastical institution is to be supremely regarded just because it has lasted through the centuries and claims the allegiance of millions today. If Christ-likeness has not been rare in the church, how is it that St. Francis was canonized as exemplary for Christ-likeness? How is it that today clergymen of outstanding Christian service, for instance, Emmett McLoughlin, as related in *The Peoples' Padre*, or Dr. John Howard Melish, are rejected by the church?

Arnold Toynbee points out, in *An Historian's Approach to Religion*, that all the higher religions are historical institutions which have been influenced by the mundane civilizations of which they were a part and these foreign accretions are defended by the ecclesiastical authorities as a part of the religion when they are distinct from and may be contrary to the essence of religion. This "dis-

inction between the essence and accidents in religion is one which the ecclesiastical authorities always and everywhere are reluctant to admit.

"This attitude . . . is wrong in itself. . . . It is a manifestation of the Original Sin which is another name for self-centeredness. This sin is always . . . on the look-out for opportunities for asserting itself, and one of its greatest opportunities is offered by Man's inability to do without institutions." While institutions bring satisfactions within reach of many, the quantitative gain is a qualitative loss; for . . . institutional relations at their best cannot compare in spiritual quality with personal relations at their best.

"One generic evil of an institution of any kind is that people who have identified themselves with it are prone to make an idol of it. The true purpose of an institution is simply to serve as a means for promoting the welfare of human beings. In truth it is not sacrosanct but is 'expendible;' yet, in the hearts of its devotees, it is apt to become an end in itself, to which the welfare of human beings is subordinated and even sacrificed if this is necessary for the welfare of the institution. . . . Ecclesiastical authorities have been conspicuous sinners in this respect. . . . Churches have been the most long-lived and most wide-spread of all institutions

hitherto known; and their unusual success as institutions has made their institutional aspect loom unusually large in their official administrators' eyes.

"The true purpose of a higher religion is to radiate the spiritual counsels and truths that are its essence into as many souls as it can reach. . . . Instead, they are apt to make the preservation of their church their paramount aim; and this consideration tempts to insist that their religious heritage must be treated as an indivisible whole, in which the accidental accretions are to be accepted as being not less sacrosanct than the essence itself. . . .

"Such a policy is bad psychology because it implies that the essence of the religion . . . has not the power to hold hearts and minds if it is stripped bare of accidental accretions and of institutional wrappings.

". . . Since self-centeredness is innate in human nature, we are inclined to some extent, to assume that our own religion is the only true and right religion. . . . Such pride and prejudice are symptoms of Original Sin . . . it seems to be a matter of historical fact that, hitherto, the Judaic religions have been considerably more exclusively-minded than the Indian religions have. In a chapter of the world's history in which the

adherents of the living higher religions seem likely to enter into much more intimate relations with one another than ever before, the spirit of the Indian religions, blowing where it listeth, may perhaps help to winnow a traditional Pharisaism out of Muslim, Christian, and Jewish hearts. But the help that God gives is given by Him to those who help themselves; and the spiritual struggle in the more exclusive-minded Judaic half of the world to cure ourselves of our family infirmity seems likely to be the most crucial episode in the next chapter of the history of mankind."

There need be no conflict between church beliefs and spiritual growth, for vital beliefs are creative both in the life of the individual and in the social order. The vital beliefs of

Christianity animating such men as Roger Williams, William Penn, Jefferson and Lincoln and those with them created our democracy. We who follow them, if we insist on entertaining only beliefs that are vital, can maintain our democratic freedom for spiritual growth. Growth is not possible without freedom to grow. We can make our democratic experiment something more than it has turned out to be so far—"free enterprise," a materialistic pursuit of happiness. One's entire experience should be organized around our democratic faith in spiritual growth. We must make the "sentiments" of democracy, as Lincoln called them in his speech at Independence Hall, Philadelphia, convictions "to live by and, if it be the pleasure of Almighty God, to die by." —*The Churchman*



WE SHOULD SO LIVE and labor in our time that what came to us as seed may go to the next generation as blossom, and that what came to us as blossom may go to them as fruit. This is what we mean by progress.

—Henry Ward Beecher

# Vinoba And The Land Gift Mission

*Kamala Dhingra*

THE FAME of Vinoba Bhave has now spread to all countries. He is known as the creator of "Bhoodan Yajna" or land gift mission, a great experiment in non-violence which aims at transforming the social and economic structure of India.

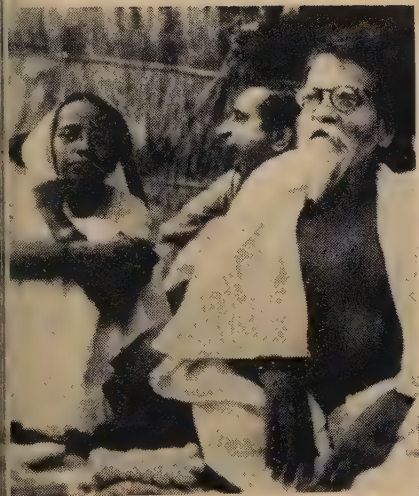
On the 18th of April 1951, Vinoba received his first land gift. On the 28th of April, the vision of a great experiment in non-violence through land gifts flashed across his mind. And so Vinoba, a recluse, a religious all his life now became a homeless scholar, who had shunned publicity wanderer. He started on a walking pilgrimage at the age of 57, vowing not to rest but to walk across India from village to village spreading his message of love till he received 50 million acres or onesixth of India's arable land for distribution.

Every morning in some remote village a bell rings at 3 o'clock to awaken his followers. At half past three they assemble round him for prayers. By four in the faint light of the glistening stars and a solitary lantern, Vinoba and his followers are already on the march, walking their ten or fifteen miles to the next village.

Professors, intellectuals from America and Europe, members of parliament and even ministers of state join the pilgrimage for short periods. A solicitor from America who walked with Vinoba for a day wrote: "Walking with Vinoba was a poetic experience. My body was tired, my feet were sore but my spirit soared, happy and free."

Those who have walked with Vinoba or attended his prayer meetings have felt the force of this revolution he is initiating; it is a movement for giving—giving of land, of knowledge, love and selfless labor. Jayaprakash Narayan, the Socialist leader was the first to offer "Javandan" or the Gift of Life in 1953. Since then inspired by him and by Vinoba, more than 1,500 men and women have offered "Javandan."

For the last six years, Vinoba has been walking 10 to 15 miles a day, year in year out, from village to village. He walks across pathless fields through jungles where tigers still roam, winding his way over rocky mountains, wading through foaming streams. Nothing stops him, not even the torrents of the Indian monsoon.



"The Ganges never stops," he says, "why should I?"

More than five million acres of land have been donated by over 60,000 donors besides gifts of money, seeds and implements.

"We have now reached the last stage of our mission," said Vinoba in answer to my greetings when I joined him in Madinai District in January of this year. "I am now receiving entire villages as gifts." We went that very night to Kalukati with his secretary and a former Minister of Rajasthan who had resigned to work for the land gift mission. People from all over the district had assembled at Kalukati, and I witnessed an unforgettable scene when over a thousand villagers pledged themselves to present Vinoba

with the gift of a "Taluk" or eight hundred villages and hamlets within three months. Land gifts are now replaced by the gift of entire villages and soon will be replaced by the gift of whole Taluks, and swami Adigalar who has 48 ashrams in Ram Nad district is working to get the whole of Ram Nad (eight or ten Taluks) as a gift.

Last October, however, Vinoba decided that the people were not giving enough, so he intensified his austerities, walking nine or ten miles twice a day, early in the morning and in the burning heat of the afternoon sun.

A fortnight later he fell ill. The strain was too great. But a little later gifts started flowing in. Now not a single day passes without the gift of some village. Vinoba has already received over 2,000 and, through these gifts, he hopes to establish Gram Rajs or village republics, making each village or group of villages as self-sufficient as possible through the production of their own food, clothes and handicrafts. The Panchayat or elected members of the village will unanimously settle all legal, social or economic matters.

"There should be no concentration of power in regional or national centres," says Vinoba. "Every village should be allowed to develop the initiative and the power to plan and

act. The central authorities cannot plan well for our numberless villages. It is simply impossible. The villages are like the gems that give lustre to a necklace," says Vinoba. "The State is the thread stringing them together. So the power of the state should be as invisible as the thread of a necklace."

In a village where all the land owners have renounced their prerogatives, the land is redistributed by the "Panchayat." They see to it that the difference between the holdings is not too great and no one is left without land—if there is not enough land to go around, then the landless villagers are employed in the cottage industries. No one has the right to sell or mortgage his land and everyone has to work on it.

"I want each village to become like a big family," says Vinoba. A villager must no longer say 'my land, my sons, my daughters,' but 'our land, our sons, our daughters.' Everything must be a joint responsibility. Education, marriage of the girls in the village, loans for seeds, etc, must be a family affair, the concern of the whole village. Therein lies the revolution.

"All land belongs to God," says Vinoba. "Land like air, sun and water is a free gift from God." Vinoba started with the land because it is easy for people to understand and accept land as a gift which no man can claim to possess and because

eighty percent of India's population is rural. But once the villagers accept his ideas and base their social order on them, the factors of inequality in the cities will adjust themselves to it. Already a new mental outlook has been created in which people are accepting the principle that all men should hold their talents and their wealth as gifts to be shared with all. "Unless the existing social order, which is based upon inequality, strife and conflict, is replaced by one founded on equality and mutual cooperation, there can be no salvation for mankind," says Vinoba.

It is interesting to note that, since May 1957, Vinoba has been working in Kerala, India's southernmost State, which recently elected a communist government. After a long talk with the State's chief minister, Mr. Namboodripad, during which the two men agreed that "legislation helped to settle certain questions but complicated others," Vinoba stated again that the land problem should be solved through love, and not through legislation alone.

"There is no hamlet so forlorn," said a Japanese spiritual teacher, "that the rays of the moon fail to reach it, nor is there any man who, when the windows of his mind are opened, cannot perceive the truth and take it to his heart."

"I walk," says Vinoba, "to awaken the divine within man, to bring forth Prem Ganga, a river of love from his heart. When this is done, men's hearts will flow out in compassion and there will be no need of me."

And so Vinoba continues to spread his message which is not only meant for the villages of his country but which his followers hope will be heard by the whole world.



## Our Attitude Toward Money

*Helen Hatch*

CULTURE is a satisfaction in things of the Spirit,  
in a minimum of material necessities. —Vogt

The great surge of materialism in this age needs looking into. Its cause is of ancient origin, for culture and materialism grow not from the same tree.

"Seek ye *first* the Kingdom of Right-USE-NESS and ALL things shall be added."

The meaning of Life is found hidden in MOTIVE which emanates from the heart (con-science) and moves to right-action. It is never found in the *thing* itself, but rather in the ability to reason the significance of the combination of human relationships, which obliges one to sense with the heart, spiritually and chemically, the correlation of approaching combinations; i.e., the law

of cause and effect. "No man can rise superior to his individual failings (root-seed-gene) without lifting the whole body of humanity of which he is an integral (responsible) part. No man can sin against the Law of Right Use, nor suffer the effects of sin alone, for in reality there is no such thing as separateness; the nearest approach to that selfish state is in the INTENT and MOTIVE." —H. P. Blavatsky.

We might ask the question: What is wealth? and deign to reply that wealth is the ability to produce out of what one inherently IS (earned) a personal affluence within which attracts resources exemplified by the way we do "little things," for "to him

who hath shall be given in manifold measure," be it material acquisition or spiritual enlightenment. A trustworthy possessor of wealth is a true custodian, one who values wisely: a coin, a smile, it's all the same in a quality of sharing which fills all with abundance.

Here we may ponder the beauty, the art, of *talents* perhaps "hidden under a bushel;" in the forceful dynamic energy of an intellect, a subliminal serenity, or perhaps the silver voice of a Caruso. These talents are indeed true possessions, whether owned by an Albert Schweitzer or a Susan B. Anthony. No stint of greed enters here—not even to hold back a single note, but rather with an "open throat" to cheer a sorry world.

In witnessing the present materialistic decline, seen in a glamorous worship of phenomena (form), there is reason for correction. In modern literature, music, art, poetry, the dance and drama, quality is lacking. The shrine of beauty is veiled, the "Truth is forever on the scaffold," and greater creative efforts go begging.

To understand that life is energy, and that "energy follows thought" in directionalizing Motive in life-expression, is to find the keynote of values. Here we discover the consent of a determined character of usefulness as the price paid in effort to attain an

excelled value or quality, but this character is seen to depend upon the individual development in an environment or age.

The well seasoned and mature man has long since, of necessity, carefully discriminated in all things temporal. He has weighed, in the cosmic scale of JUSTICE-EQUITY-RIGHT, the head of the matter and set his will upon supra-mental understanding and order of Universal Mind. His mind has been trained, his intuition quickened to a point of Light where the divine aspects are the values on all levels. The quality of his life flows in an adjusted harmony to changing conditions. Here there can be no call for an especial emphasis, as upon the use or direction of moneys, which is wholly conditioned by the degree of spirituality. The energy that produces automatically gives back the full harvest according to the identifications of the illumined mind upon temporal acquisition or upon the gifts of the spirit. It might seem that this separative question comes only from an undue exaggeration and importance given to money, while it is but means of material exchange of a certain value and of no importance as *something* to obtain and hold.

We might, as thoughtfully, stretch our imagination to emphasize the tonal quality of voice (soul possession). Its heart's use and quality

individual, which can be used to express the depth and profundity of thought and feeling, or can be raucous and grating and even venomous. The question then of the Right Use of any possession rests upon Character which varies at different stages of growth. That is why *all* is given for right use; for to each of these expansions are brought obligations commensurate with spiritual development and understanding, the inner significance or value changing at each crisis, or turn of the wheel, as follows:

The right Use of energy at each of these points represents relative orientation of life.

Right Use of time indeed commands deep study in relation to the production of wealth, so defined, not alone in money but in mental discipline, by which mastery alone can be achieved..

As we govern the Right Use of our endowment (responsibility) of faculties, capacities and powers, the quality and power of discrimination to judge values accrues to us. There can be no value given to *anything* apart from its relationship. In these relationships are brought to every awakened soul definite obligations of sharing and service, which after all is a matter of individual enlightened conscience. In this attitude no outside authority can know of the heavenly

motive and vision, nor take for granted the duty of another.

I believe that a spirit of co-operation is noticeably increasing and that the spiritual *uses* of *all* of our possessions, material and spiritual, will result. To give and to share is a life requirement, but to concentrate upon giving money to the growing demands of an awakening world is something which requires restraint and discrimination. The mails are full of demands, legitimate and worthy, but that every family could so budget as to meet these is impossible. Paying the necessary bills in this inflationary era requires careful budgeting, because every one has his pre-commitments which must first be taken care of.

The desire to share is the breath of life, but money has its limitations, hence its slow flow. Sharing is a magical source of abundance. Without giving, the heart could not endure—but giving in full justice. True giving is of the spirit. Let each heart pour out streams of spiritual gifts, for each throb of the heart is a smile, a tear—and gold.

The source of riches is spiritual as well as material, and man, intuitively knowing this, has turned to the Law *of one*; that simple Law which the Great Teacher has held as a beacon-light throughout the ages. At first

this was not comprehended, for men are blind with selfishness, but by the force of man's creative efforts, it is now splashed in Neon Signs for all to see. Science has proved the Light, but the inner principle of the Teaching has not been understood.

We stand aghast for all to see and worship at the borders, now separating the world of form with the World of Light, where the Light inherent in all forms testifies to the Truth that Jesus declared when He said "Ye are the Light of the World."



## *Letters Of Appreciation*

California Vocal Reading Club, Glendale, California

In view of its all-around excellence, your magazine deserves all possible support.

—Harvey Parker

Brenau College, Gainesville, Georgia

I like very much the materials which appear in your magazine, and wish to have it continued.

—John T. Miller

Anaheim, California

I enjoy *The New Outlook* very much. Would that there were more like it.

—Yvonne Olsen

Saugus, Massachusetts

At the Thoreau Annual Meeting held in Concord, Mass. my husband and I received a sample copy of your May issue of *New Outlook*, and we are tremendously impressed and feel that it is just "our kind of magazine."

—Mrs. Leonard B. Gray

Redondo Beach, California

I think it (*New Outlook*) is just wonderful—and brings before the general public exactly the type of thinking that is needed so desperately in this day and age. I shall certainly recommend it to my friends.

—Lee J. Miller



FROM THE STORYTELLER

## A Marvel Of Motherhood

*A Record Of Observations On The Founding Of A Colony Of Honey-Ants  
(Myrmecocystus mexicanus)*

Percy Leonard

The parsimonious emmet, in small room, large heart enclosed. —Milton

THE AMAZING contrast between man and the Ants never strikes the observer more forcibly than when considering the first beginnings of an ant colony.

Imagine a human bride who, losing her husband on the wedding-day, retires underground and without the aid of any implement, not even of a spade to remove the soil, succeeds in digging a tunnel some seventy feet in length in two or three days. Next suppose that she blocks the entrance with soil to exclude all communication with the outside world and that in this unventilated cavern, with no food supply, no light, nor help of any kind, she rears more than a dozen children and a score or more of babies all in the short space of six and a half-months! The mind accustomed to consider human possibili-

ties will scout the supposition as too improbable even for a fairy-tale, and yet undertakings just as credible are successfully carried through by the ants, as the following observations show.

Early one year an enormous flight of winged female honey-ants settled on a hill-side. At least one of these prospective mothers alighted on every square yard of surface. Arrived on solid earth, each widowed insect stripped off her beautiful wings and buried herself in the soil, still moist from the recent rains. For many days their little round tunnels were conspicuous on every side. Each opening was half-surrounded by a pile of earth pellets arranged with the utmost neatness in the form of a crescent, half an inch high in the middle, and tapering away towards the horns.

On January 15th one of these incipient colonies was scooped up with a trowel and the captive ant transferred to a glass tumbler nearly filled with sifted garden soil. By the next morning she had dug a spiral tunnel nearly to the bottom of the tumbler three and a half inches long or nine times her body length! It must be borne in mind that only a few days before she had issued from her home as a dainty, delicately-nurtured bride, who had never done a stroke of work; but had been nursed from infancy by her industrious, stunted, spinster sisters. During her trial-flight she had accepted the advances of a dashing and devoted consort and there now lay before her, at least as a *physical* possibility, a care-free life of pleasure, fluttering in the sunshine and sipping nectar from the bright flowers. But such a career would be *morally* impossible to our heroine. The resistless urge of maternity fills her whole mind with its insistent call to stern yet pleasurable duty. The shining wings are torn away, and freed from these encumbrances she flings herself with furious energy into the most stupendous mining operations.

In order to induce my captive to work close up against the glass, it was necessary to surround the tumbler with a tightly-fitting sheath of pasted strips of paper in order to exclude the light.

On January 17th when the sheath was slipped off, the ant was seen backing up the tunnel and carrying up little balls of pressed earth the size of her head to the surface.

On the 18th she had reached the bottom of the tumbler and was busily engaged in excavating a roomy cell on the glass floor.

On January 19th she was still employed in enlarging her cellarage and at whatever hour of the day or night she was inspected, she always appeared to be hard at work.

On January 21st the opening of the tunnel was surmounted by a little pile of earth the size of a pea, and during the next few days the entrance was blocked to a distance of three quarters of an inch with hard-packed grains of soil. Friendly visits, hostile attacks, food supplies, fresh air, and surface water were now entirely shut out. The lonely hermit had now entered upon her retreat and the next six and a half months are to be spent in solitary confinement.

On January 30th two pearly eggs were noticed and to these she devoted her constant attention, licking them over with a devotion that never wearied. They were covered with a rough, moist membrane and were shaped like crocodiles' eggs, both ends being of an equal size.

On February 3rd five eggs were

ing in the glass-floored nursery at the bottom.

On February 4th at 1.35 p.m. the eggs were discovered in the highest part of the tunnel close up against the entrance barrier and attached by means of saliva to the glass wall. In a state of nature of course the upper galleries are the first to be warmed by the morning sun, the heat traveling slowly downward as the day advances. Wild ants usually carry their eggs and young near the surface in the morning, and remove them to the deeper levels as the heat descends, thus maintaining them at an equable temperature. In my artificial nest of course the temperature is much the same in all parts of the tunnel; but there must be a slight increase in the humidity of the air in the upper portion because of the water occasionally sprinkled on the surface.

On February 5th the eggs had increased to eight and at this point a labor-saving device may be described by which many a tedious journey is avoided. Human twins may easily be transported from place to place in a go-cart. A small family may be conveyed in a pony carriage; but an ant has no vehicle in which to carry her young ones. Her substitute for these conveniences is astonishingly simple. She merely glues her eggs together, forming them into a solid package by the application of her adhesive

saliva, and thus is able to carry fifteen eggs at one time. At least once a day her eggs are carried to the upper tunnel and fetched back again to the lowest chamber.

February 17th. The egg-mass was discovered in a disintegrated condition, the constituent eggs lying scattered about the floor of the nursery in the basement. Very slowly and methodically each egg was being licked over for the purpose of removing the spores of parasitic fungi which might otherwise germinate and feed at the expense of the living occupant.

March 2nd. The eggs were found to number fourteen, and now follows a long period of unbroken regularity, during which the egg mass (now re-assembled) is daily carried to the upper part of the tunnel and the saliva baths are continued as usual. The young larvae are so little distinguishable from the eggs from which they hatch, that it was not until May 22nd that about a dozen lusty, little white grubs were detected twisting and turning on their backs on the bottom of the tumbler. The larvae started growing at a rapid rate and here a question will arise in the minds of practical, human housewives as to how the mother obtains food for her hungry family seeing all foreign supplies are cut off. As already mentioned, the mother ant is furnished with large wings when she bids her

final adieu to the nest where she was reared and soars into the air for what is called the "marriage flight." Naturally, these wings required powerful muscles for their operation; but when the bride deliberately tears the wings from her shoulders, the muscles that supplied the motive force become superfluous. From this time forward they constitute a stock of available food material, and being slowly dissolved by the blood, together with sundry deposits of fat, they help to secrete the nutritive saliva with which she nourishes her growing brood. The thought of dieting infants on saliva is somewhat astonishing until we remember that birds'-nest soup, esteemed so highly by the epicures of China, is made from the nests of swallows who build their "procreant cradles" of nothing but dessicated saliva.

Day by day the chubby larvae, as helpless and exacting as our own babies, thrive and grow. They are regularly bathed and fed with strict economy upon the precious "mouth-broth." The larvae are never carried to the upper portion of the tunnel, but remain in the lower chamber, with nothing but their own spongy bristles to mitigate the hardness of the glass on which they lie.

The honey-ants rear three distinct "phases" of those wonderful spinsters upon whom all the active labors of

the nest devolve. They are known as majors, minors, and minims, and differ only in point of size. It is believed that the varying stature of the three classes is produced solely by regulating the quantity of food supplied them during the period of growth. The first few to be reared are always minims, the smallest size; and so we must suppose that these larvae, though apparently fat and flourishing, are always dumbly asking for more and conscious of an aching void within.

On June 6th one of the larvae entered the pupa state and spun her silken case, and by June 9th three more were shrouded with the seamless robe which screens the magic transformation from the public gaze.

On June 22nd the mother was first seen bringing up the cocoons one by one and laying them close against the barrier.

During the following month the slowly increasing number of cocoons together with the egg-mass which was constantly receiving fresh additions was moved up and down the galleries with unbroken regularity.

July 14th. The face of the earth barrier showed unmistakable signs that the work of demolition had begun.

On July 22nd, at 8.05 a.m., the proud mother was discovered in the act of licking over her firstborn, the

earliest of all her brood to emerge from the cocoon, a perfect insect or "imago." The face of an ant is of course no index to its feelings, being composed of an inflexible crust of "chitin." An ant's emotions can therefore cause no play of facial expression; but a solid satisfaction was certainly evinced by her gestures and carriage at the successful emergence of this, the first perfect member of her family. The newly emerged ant (or "callow") was pale and feeble, and the legs trailed in a helpless way behind it in the manner of a flying meron. At 12.50 p. m., the firstborn was staggering about the bottom chamber and beginning to "take notice." At 7 p.m. there were indications that somebody, most likely the callow, had been at work removing some of the barricade of earth. There is something rather shocking to our human notions that an infant only one day old should be employed in navvy's work; but we must remember that on the emergence of an ant from the cocoon it is completely formed in all its parts and has reached its full stature. The only disability from which it suffers at this early stage is a softness of the chitinous integument which later on matures into a hard, rough covering.

On July 23rd, at 8.15 a.m., there were fresh signs of work on the barricade, and the precocious youngster was detected at what colliers call the

"working face," as if she had been digging there.

On July 24th the callow was busily shifting about the larvae at the bottom. There are now twenty larvae and at least as many eggs and all these not only produced but also nourished by a fasting mother who for more than half a year had tasted no food and whose only possible supply was the moisture of the earth.

On July 26th another callow had emerged.

On July 30th both the sisters were vigorously attacking the barrier which shut them from the world outside.

July 30th. The sisters abandoned their work on the barrier and commenced excavating an entirely new exit in a perpendicular direction. For some days past diluted honey and dead flies had been provided so that the hungry family should find food the instant they broke through; but it was not until August 14th that the last remaining obstruction was demolished and communications reestablished with the surface. Later in the day one of the minims, enormously bloated with honey and water, descended with fresh supplies. All that evening one of the workers was laboriously blocking up the newly made exit, no doubt for the purpose of excluding enemies. This was a memorable day in the annals of the nest, for

it marked the termination of our heroine's voluntary imprisonment. For a space of six and a half months the devoted mother had been self-exiled from ant-society; for an "egg-mass" can scarcely be considered as "company," nor even the helpless, hungry larvae; still less the silk-shrouded cocoons whose entire anatomy is broken down into a structureless cream-like fluid and who are certainly in no condition to contribute to their mother's entertainment.

On August 5th it was noted that six cocoons had hatched out.

On August 8th the exit had been so enlarged that the mother might have come out had she been so minded; but never once has she been observed outside the limits of the nest. A temporary barricade is erected every day and is broken down whenever an ant goes out for fresh supplies.

August 9th. Up to this date honey only had been taken down below, the flies being probably too tough for their young mandibles to deal with; but early this morning the first fresh meat in the form of a fly's abdomen was taken below, and at 6.20 p.m. one of the workers was caught in the act of dragging down an entire carcase.

On August 10th four of the split, discarded cocoons were brought up and scattered about the surface, and one of the now fairly well-matured

workers was seen feeding a pale, unsteady callow with weak honey regurgitated from her crop.

On August 22nd the egg-mass the bottom was estimated to contain thirty eggs.

On August 28th three of a little band of workers who had escaped through an imperfect joint in the cover of the tumbler were recaptured, but some were still missing. It was touching to observe that, contrary to their invariable habit, the barrier was not built up, but that the mouth of the tunnel was left open as if to provide a ready entrance in case of the wanderers' return!

There are as yet no regular "repletes," that is, ants set apart as containers for honey. Some of the workers therefore habitually go about greatly swollen with honey so that their sisters may always be supplied with refreshments at a moment's notice. The hungry sister simply carries a walking honey-jar with her antennae. The two stand together, if in the act of kissing for a minute or two, and during this brief commerce sufficient honey has been transferred to the crop of the recipient to last her for a long time.

I have never been able to detect a member of the nest asleep, although I have examined them at irregular intervals during the day except from midnight until half-past five in the

morning. It is unlikely that they sleep during the small hours, because these ants are strictly nocturnal in their habits. Some species of ants certainly find time for sleep. They indulge in heavy slumber, and awaken with difficulty almost human. They stretch and yawn and show all the well-known signs denoting reluctance to renewed activity.

Since her first retreat underground I have never seen the mother on the surface, and indeed there is no inducement to cause her to leave her quiet home. Her whole attention is concentrated upon the production of eggs as soon as her young ones are able to relieve her of her domestic duties. A few days previous to this present date I had observed some larvae of a slightly larger size lying on the bottom and completely buried under a pile of earth.

On September 11th they had completed their cocoons and lay awaiting the great transformation. The larvae cannot spin their cocoons in the open. The mother therefore surrounds them with earthen walls to which they can attach their silk. These larger sized cocoons are evidently those of "minors," the grade immediately above the tiny "minims." Now that food is plentiful we may expect that the community will indulge in the luxury of fattening up many of the young larvae into the size of "minors," and

later on, that the lucky juniors will be so generously dieted that they will blossom out into "majors," that caste from which, in a well-established nest, are drawn those who specialize into "repletes."

At this point the observer was forced by circumstances to discontinue his studies; and so with deep regret the contents of the tumbler were turned out near a bank of earth abounding in natural cracks and crevices where shelter might be readily obtained. No doubt the faithful mother and her loyal band of children succeeded in establishing themselves in new and more commodious quarters.

The word marvel appearing in the title of this article is of course used in its primary sense as of something which inspires our wonder; and to those who have witnessed a solitary female retire underground and after six and a half months of fasting, appear surrounded by a numerous family, it does seem as though the substance of her body had multiplied in a marvelous way. Our astonishment is somewhat abated when we remember that a large part of an insect's body and of the contents of the eggs is composed of water, and if we suppose that the mother ant contains a quantity of highly concentrated substance, which she dilutes with moisture gained from the surround-

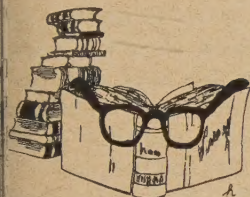
ing soil to form the bodies of her progeny, our wonder is somewhat reduced. But even so, when we behold more than a dozen "minims," as many cocoons, and the egg-mass containing thirty eggs, it seems incredible that the solid substance of their frames was all packed within the mother at the time of her descent underground.

One hardly knows how to discuss the complete unselfishness of the mother ant. Her conduct soars into a region where praise and formal compliments are out of place. It is cosmic, impersonal, and has a quality of the Divine Beneficence, so that human patronage would be altogether impertinent. There is probably no struggle between inclination and duty. She does not indulge her self-esteem with the pride of conscious virtue, but simply forgets herself, and yields her little individual will as a pliant instrument for working out the purposes of Nature.

To toil unceasingly for half a year in some sequestered, gloomy cave, unvisited by friends, deprived of every comfort, lacking food and even proper ventilation, is a service from which each of us would shrink. It may well be doubted, however, if it appears in the light of a sacrifice to

the ant. She may be living in a world of glorious dreams so vivid as to overpower all physical sensation. The enraptured insect may have entered into union with the formative imagination of her mother, Nature. There in clear outline, she beholds the vast prophetic scheme. She scans futurity and takes a mental leap into the midst of generations yet unborn, so that her far-removed descendants see the companions of her present hour. She wanders through interminable galleries within the moist and friendly earth where busy workers in the countless thousands hurry to and fro. Clusters of spherical repletes and smooth and shining hang from vaulted roofs filled with the fluid treasure of the nest. Masses of pearly eggs are there, and nursery floors, where larvae vae soft and lovable and plump, lie strewn in thick profusion all around. Ant-nurses step with tender care among the prostrate brood; and dominating all, the ceaseless rustle of the insect throng is merged and blended in an undertone of sweetest song. Her glowing fancy peoples the habitable globe with her offspring. She views with rapture her teeming families extending their dominion over all the world, and hunger, loneliness, darkness, and incessant toil, are swallowed up in her exultant hope.





# Book Reviews

ALBERT CROISSANT

## PSYCHICAL RESEARCH

By R. C. Johnson. 176 pages. *Philosophical Library*. 1956. \$2.75

A couple of years ago Dr. Johnson published one of the great books of modern times — *The Imprisoned Splendour*; but this small book, written for the general public, aims simply to give a brief summary of the history of psychical research.

Dr. Johnson knows how important psychical research can be to various sciences. As he says, "One of the most interesting growths of the last twenty-five years has been the science of para-psychology, which may briefly be described as the application of experimental method and statistics to the field of psychical research. . . . I venture to think that the next century will be notable to posterity for two things—(1) that nuclear energy compelled men to find an alternative to war, and (2) that a widening recognition of the importance of psychical research changed the whole climate of thought."

In Chapter 1—on the History of Psychical Research—he quotes from

Prof. Sidgwick who wrote seventy years ago that "It is a scandal that the dispute as to the reality of these phenomena should still be going on, that so many competent witnesses should have declared their belief in them, that so many others should have declared their belief in them, that so many others should be profoundly interested in having the question determined, and yet that the educated, as a body, should still be simply in the attitude of incredulity."

One notable thing done by the Society for Psychical Research in 1889-90 was its Census of Hallucinations, which aimed to discover how wide spread were experiences of the paranormal type. The main question asked was: "Have you ever, when believing yourself to be completely awake, had a vivid impression of seeing or being touched by a living or inanimate object, or of hearing a voice; which impression, so far as you can discover was not due to any external physical cause?" Of the 17,000 replies, approximately 10% answered "Yes". It was particularly interesting to find

that of these, about 32% were hallucinations of living persons, 14.3% of dead persons, and 33.2% of unidentified persons. Thus, contrary to popular belief, apparitions of the living are more common than apparitions of the dead.

Chapter 2—on Telepathy and Clairvoyance—contains a brief summary of some of the many facets in this field. He describes some of the remarkable experiments performed by Prof. Gilbert Murray. In the first long series of 505 experiments conducted between 1910 and 1915, 33% were judged successful, 28% partially successful, and 39% failures. In the second series of 295 experiments conducted between 1916 and 1924, there were 36% successes, 23% partial successes, and 41% failures. A more remarkable series of experiments was never recorded.

In this same chapter Dr. Johnson concludes: "I am convinced, after studying a representative part of the enormous mass of recorded evidence, that telepathy, clairvoyance and pre-cognition are an established fact. The wealth of observation, the variety of experiment, the precautions taken to exclude fraud, and the abundant criticisms of experimental work which have been reasonably met are such as to establish these things with the same confidence as that which is given to the foundations of other

basic sciences. . . . It becomes apparent that here is an order of phenomena with its own laws, and that a deeper understanding of these may revolutionize our outlook on the world around us. The conception of a psychic ether—even though from a metaphysical standpoint it has a better status than the concept of matter—opens to us a new world of significant energies and forces which will profoundly affect many fields of scientific enquiry—biology, physiology, psychology, and philosophy. It seems obvious that the old scientific materialism is completely undermined."

In the last two chapters of the book—on the Problem of Survival and the Importance of Psychical Research—Dr. Johnson believes that "It will be a misfortune if conservative science remains aloof and indifferent much longer to what can now be regarded as the thoroughly tested and well established data of para-psychology. It will, on the other hand, be a misfortune, if on the expanding frontier of enquiry in this region, a pseudo science grows up, comprising fantastic hypotheses and insufficiently tested data of observation."

And he further holds that "If extrasensory faculty may in the future aid diagnosis, it is equally probable that psycho-kinesis may likewise aid treatment. There are undoubted

nergies generated by the mind of which we know virtually nothing. They may tilt a dice or lift a heavy stone. It is for the future to determine how to create, to control, and to direct such energies usefully and precisely. There may well come a time in the distant future when the surgeon's knife will become obsolete and the operator be skilled in psychosynthesis."

At the very close of the book, Dr. Johnson writes two paragraphs that would please both the hard-headed scientist and the Mystic. In one he writes that "On the highest level of mystical insight, there is no point of contact with psychical research. On the lower level of the intellectual formulation of religious belief, there is perhaps a point of relationship. During the last century the prevailing scientific attitude of materialism and rationalism was antagonistic to religious belief. This attitude is now slowly changing, due to new ideas arising within science itself, but the data of psychical research are providing a final death blow to materialism. With the recognition of new energies and new phenomena quite outside the scheme of physical law, pointing as they do away from a non-material order, the climate of opinion created should be much more sympathetic and open to consider the data of revelation."

And then he concludes the volume with this fine paragraph: "I can see no reason why Religion should not view Psychical Research as a friendly fellow-traveler in the search for Truth. Psychical Research is primarily a search for Truth by the well-established scientific method of experiment and by the traditional method of analysis of testimony common to such disciplines as law and history. Its field extends between the familiar material world we know through our senses and the so-called subjective world of Mind. Behind the levels of Mind are unplumbed depths of being which take us nearer to the ultimately Real. But this is the territory—awesome, fascinating, rapturous, and infinitely more important—of the Mystics."

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### *THE WAY AND ITS POWER*

By *Arthur Waley*. MacMillan.  
\$3.50

This is the fourth impression of Waley's well known study (first published in 1934) of the Taoist scripture, *Tao Te Ching*, and its place in Chinese thought. There is no question but that Mr. Waley is a highly talented Sinologue. His work is both readable and scholarly.

Undoubtedly the *Tao Te Ching* is one of the most important bodies of religious literature in the world. It is an anonymous work of the 3rd century B.C., commonly ascribed to a

legendary hermit, Lao Tzu. Unlike the teachings of Confucianism, which are concerned with the sociopolitical ordering of society, the message of Taoism, epitomized in the Tao Te Ching, is preoccupied with the cosmic harmony:

Tao is the way that those must walk who would "achieve without doing." But Tao is not only a means, a doctrine, a principle. It is the ultimate reality in which all attributes are united . . . the unity underlying plurality. "It is that by losing of which men die; by getting of which men live. Whatever is done without it, fails; whatever is done by means of it, succeeds. It has neither root nor stalk, leaf nor flower. Yet upon it depends the generation and the growth of the ten thousand things, each after its kind" (pp. 50-51).

In the preface, Waley distinguishes two kinds of translation, both of which have certain merits: "historical" translation, which attempts to discover what the book meant when it was first written; and "scriptural" translation, which tells the reader what the text means to those who use it today (p. 13). Waley aims at a

historical translation of the Tao Ching, for which he writes a lengthy and helpful introduction and appendix (pp. 17-100, 101-37, 245-57). His main thesis is that Chinese quietism, which produced the Tao Ching in the 3rd century B.C., in the course of time became identified with Buddhism after the latter was introduced into China. Gradually quietism formed a new sect, called "Ch'an" "Zen," which owed its metaphysical basis to Buddhism and not to Taoism, "Buddhism" which nevertheless eventually became the 'conductor' for exactly the same psychological forces that had in earlier days expressed themselves in Taoism." Thus, in Waley's view, Zen Buddhism is "psychologically if not doctrinally the heir of 4th and 3rd century B.C. Chinese Quietism" (p. 120).

Whether or not one agrees with this "historical" interpretation of Taoism, one can appreciate Waley's genius in translating this difficult mystical text. —*Joseph M. Kitagawa*



THE LOVE OF the beautiful calls man to fresh exertions, and awakens him to a more noble life; and the glory of it is, that as painters imitate, and poets sing, and sculptors carve, and architects rear up the gorgeous trophies of their skill,—as everything becomes beautiful, and orderly, and magnificent—the activity of the mind rises to still greater, and to better, objects. —Sydney Smith